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Sam Reynardson

Drummond Hays. Tale at Sotheby.

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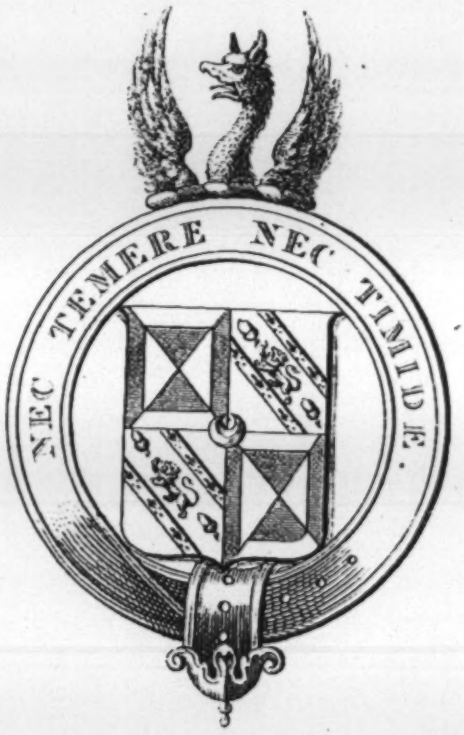

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THE Summe & Substance OF CHRISTIAN RELIGION, Set downe in a Catechisticall way.

LONDON, Printed in the yeare 1646.

Sam Raynardson his booke
1656

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The Summe and Substance of Christian Religion, set down in a Catechisticall way.

What Religion doe you professe?

The Christian, which is to know and acknowledge the onely true God, and Jesus Christ whom he hath sent.

How come you to this Knowledge?

By Gods Workes, and his Word revealed. Job.22.20.

1 His Workes are, the creation and preservation of the World, & all things therin. Jo.6.68. Ro.1.19. 20.

2 His Word is the Holy Scriptures of the Old and New Testament: One containing the Law, and the other the Gospell: being a perfect Rule for all Christians for Doctrine and Life, to bring them to salvation. Eph.1 7.8. 9.

What doe the Scriptures teach?

1 That there is a God, and this is proved Ro.1.19. 20.

by the Creation of the World, which could not be framed of it selfe, but by some extraordinary power.

Zach. 12. 1 2 By creating the soule of man.

Act. 14. 17. 3 By the preservation and ordering of things created.

What doth Christian religion teach concerning God?

God. 1 His Nature. 2 His Kingdome.

First concerning his nature, and being that he is incomprehensible, flesh and blood cannot comprehend what he is, though by his attributes we may come to some knowledge of him.

What are his attributes or properties?

Wisdome, Holines, Justice, Mercy, Power and the like, in all which he, and none else is absolutely perfect.

May God be seene?

Luc. 24. 39 No, because he is a Spirit, which is a living substance without corruption, without body, flesh, or bones, invisible, not to be seene or felt.

How many Gods be there?

But one in essence or substance, yet distinguished into three persons, the Father Son, and Holy Ghost. There's a Trinity of persons in the Unity of the God-Head. And they are called Persons, because they ha

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have proper things to distinguish them, and that not in nature, but in relation, and order.

How are they distinguished by order and relation?

1 The Father is of himselfe alone, and of no other, neither created, nor begotten, and is the first person in Trinity, having his being from none else, yet by communicating his essence from Eternity, hath begotten his only Son of himselfe.

2 The Son is of the Father alone, not made, nor created, but begotten: and he is the second person in order, not in time, being begotten from all Eternity, before all times, by the Communication of the Fathers essence or being.

3 The Holy Ghost is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding from them. And he is the third person in order, by communication of essence, Eternally proceeding from the Father, and the Son.

And these three persons in Trinity are coessentiall, of the same being, or substance: coequall, of the same power, wisdome and Majestie: coeternall, of the same time one with another, without beginning, without ending.

Trinity. *What proofes have you of the Trinity in the old Testament.*

Gen.1.2. 3. 1 The Father is sayd, by his word to have made the World, the Holy Ghost working and maintaining them.

1.Sam.23. 2. 2 The Spirit of the Lord spake by me, and his word by my Toung.

Es 42.1. 3 Behold my servant whom I uphold, mine elect in whom my Soule delighteth: have put my Spirit upon him.

What out of the new Testament?

M.3.16. 28.19. 1 The Trinity appeared at Christs Baptisme.

2 We are Baptized in the name of the Father, the Son, and the Holy Ghost.

Jo.14.16. 15.26. 3 The Father and Son promise to send the Holy Ghost.

Luc.1 35. 4 They are all mentioned in the Angells salutation of the Virgin Mary.

Act 2 33. 5 And in Saint *Peters* speech to the Jews. So in 2. *Cor.* 13. 14. & *Gal.* 4. 6. & *Tit.* 3. 4. 5. 6.

What proofe have you of the unity?

Vnity. There are three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. 1.Jo.5.7.

Why are these being three, said to be but one?

They are one in being, essence, and substance,

ſtance, but three perſons diſtinct in ſubſiſtance.

As you may read, 1. *Cor.* 12. 4.5. *Deut.*6. 4. *Mark.* 12. 32. 1. *Cor.* 8. 4. 5. 6.

Of Gods Kingdome.

What is meant by that?

His Dominion and rule over all his Creatures, whereby, he governeth all things, according to his owne will, power, and wiſdome, by his owne powerfull Spirit, to his owne glory. *Ro.* 11.36. *Pſ.* 97.6. *Eſa.* 48.11. *Eph.* 1. 12. 14. *Ro.* 11 34. & *Eph.* 1. 11.

Gods Kingdome Luc 1.2.33 Eſ.9.7.40. 13. Dan.2.44. Pſ.99.1. & 115.3.

And this he doth by decree from all Eternity, it being unſearchable and immutable.

What are the parts of this decree?

1 Creation. 2 Providence.

Ro. 11.32. Eph. 1.4. Pſ.33.6 7. &c. 146.6. 7.

What was the firſt thing that was Created?

The World, with all things in it, and they were made of nothing, by all the perſons in Trinity, in ſixe dayes, and ſixe nights, the laſt worke of the Creation, being Man.

Jer.10.12.

What parts doth Man conſiſt of?

1 Of a Body, which was made of the duſt of the earth, which at death ſhall returne to earth: yet the ſame Body entire, is kept in the grave, to be joyned with the Soule, at the laſt day for ever.

Gen.2.7. Eccl.12.7.

2 Of a Soule which was made of a Spirituall ſubſtance, breathed by God into the

Body, to give it life, and is immortall, as appeareth. *Eccl.* 12.7. *Luc.*23.46. *Act.*7.59. *Luc.*23.43. *Mt.*10.28. *Ps.*49.15. *Mt.*22.32. *Rev.*6.9. & 7.9.

Providéce — *What is Gods providence?*

It is a temporary action of God, whereby he moveth and directeth all things, after the Counsell of his own will to their proper ends, suffering and directing them, and effectually disposing them to good ends *Eph.* 1.11 *Ro.*11.36 *Zach.*4.10. Ps.15.3. *Jer.*23.23. *Col.*3.11. *Ps.*139.2. & 119.91.

How is Gods providence seene in man?

Act.17.28. Ps.36.6. 1 Partly by preserving his life on earth, during the time allotted by God himselfe.

Gen 1 28. Eccl.1.4. 2 Partly by propagating his kind to the Worlds end, by propagation and generation.

— *How was man Created?*

After the Image of God, in the state of innocency, without sin, being left to himselfe, to stand or fall.

Adams fal. *How did he loose this?*

By *Adams* transgressing the Covenant, which he made with God, by eating the forbidden fruit.

How came he to fall?

Ja 1.13. 1.Io.2.16. 1 By Gods permission, not by instilling any evill into him, or by taking from him any ability to good. 2 By

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2 By ſuffering Satan to aſſaile him. 1 Chr. 21.

3 By leaving him to the liberty and mutability of his owne will, and not hindering his fall, by ſupply of further grace. 1. 2. 2231.

What followed upon this tranſgreſſion to our firſt Parents?

Curſe.

1 Guilt of conſcience, and horror for ſin.

2 Shame of face, upon nakednes of body.

3 Feare, and flying from Gods preſence.

4 The Curſe of the earth.

5 Labour, even to the ſweat of brows.

6 Expulſion from Paradiſe, to live with beaſts.

Did this eſtate end and determine with them?

No, their ſin was the ſin of all men, and we thereby became ſinners, and guilty of eternall condemnation. They not oneiy loſt for themſelves the Jmage and favour of God, but deprived their poſterity of that bleſſed eſtate. Ro. 5. 12.

For what reaſons was this?

1 *Adam* was not a private man in this act, but repreſented the perſon of all mankind, and as he had received grace and ſtrength for himſelfe and all his poſterity, ſo he loſt the ſame for all. As we ſhould have partaken in his happines, if he had ſtood, ſo was his tranſgreſſion, and miſery ours. 5. 15. 16, &c.

2 All

2 All we that are descended from him by naturall generation, were all in his loynes, and were a part of him when he fell, and so sinned in him, and in him deserved Eternall condemnation. As a Leprosy in the Parent, is made the Childrens, and as the Children of a slave, are slaves to many Generations, if they be not made free; and as a Traitor taints the blood of his issue, if not restored. So by their sin, by Gods just judgement, we are conceived in sin, and borne in iniquity.

Ps.51.5.

What is sin?

Sin. 1.Jo.3.4. Gen.4.7. It is a breach and swerving from Gods Law, and Commandement, making the sinner guilty before God, and lyable to the curse of the Law.

What sort of sins are there?

Ro.5.12. 1.Cor.15.22. 1 Sin imputed, which is without us, and this was our first Parents sin, and ours by imputation, both for transgression and guilt.

2 Sin inherent within us, which is of two kinds.

Col.3.9. Gen.6.5. Esa.48.8. 1 That which defiles our nature, called originall sin.

2 That which defiles our actions, called actuall sin.

What

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VVhat is originall sin? Original.

It is a sin, wherewith all that are naturally descended from *Adam*, are defiled, from their first conception, and it infecteth all the power and faculties of the Soule and Body, making them slaves to sin, and being the principall cause of all other sins. And it consists not only in the deprivation of Justice, and absence of good, but also in a continuall presence of an evill principle, and wicked property, whereby we are all naturally inclined to all evill. Its called concupisence. Ja.1.14. Ro.7.21. Ro 7.7.

VVhat is actuall sin:

It is a breach of Gods Commandement, acted by us, after the manner of *Adams* transgression, and it is committed either. Actuall. Ro.5.14.

1 Inwardly, by evill thoughts, of a mans owne conceiving, or by the suggestion of the devill, or by evill motions, and lusts, striving in the heart, against the righteousnes of the Law. Gen.6.5. Mt.15.19. Jo.13.2. Act.5.3.

2 Outwardly, by evill words, and deeds arising from those corrupt thoughts. Esa.3 8. Mt,15.19.

Are actuall sins of one sort?

No, for there are some sins of Omission, which is a breach of the Commandement, that biddeth: some of Commission, which is a breach of the Commandement, that forbiddeth.

And

And theſe are diverſly conſidered.

1 In regard of the object offended, ſome being directly againſt God, ſome againſt publique, or private, ſome againſt a mans owne ſelfe.

2 In regard of the diſpoſition followed: either as we partake with the ſins of others, as when we winke at them, or conceale them; or when we further them, by conſent, preſence, or counſell, or when we provoke them to ſin.

Eſa 6.5. 1.Sam.3. 13. Act.7.58. Ro 1.32. Mr.6.25.

2 Or when we commit ſin in our owne perſon.

VVhat diſtinction is there of thoſe ſins?

1 Some are of ignorance, either out of an erring Conſcience, which a man doth not either know or obſerve. Or of an affected ignorance, which encreaſeth a fault.

1.Tim.1-15. Pſ.19-12- 1.Cor.8.7.

2 Some are done of Knowledge.

VVhat are the differences of ſins of knowledge?

1 Some are of infirmity, or tentation, for feare of evill, or hope of good.

Ro.7 19.

2 Some are of preſumption, obſtinacy, and ſtubborneſſe, which (without Gods grace) may in time proceed to willfull malice againſt God, and his truth, and the upardonable ſin againſt the Holy Ghoſt.

Mr.26.69. 70. Pſ.19.13. Eccl.8.11. Heb.6.4. 5.6.10.29. Mr.3.29. 30.

VVhat

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What is the sin against the Holy Ghost? Sin against the Holy Ghost:

It is a malicious falling from, and resisting the Gospel, after enlightning, and a tast felt of it, manifested in outward action, by some blasphemous oppugning the truth, of set hatred, because it is the truth. And it is so called, not because it is against the third person in Trinity only (for it is against all three) but because it is committed against the light of knowledge, with which the Holy Ghost hath enlightned the offendor, and that of set malice: for every one that sinneth against his knowledge, may be said to sin against the Holy Ghost, as *Ananias* and *Sapphira*, are said to doe. Infidels and Heathen doe not commit this sin, nor any that are ignorant, though maliciously they blaspheame the truth. *Peter*, though he denyed Christ, and cursed himselfe, did not commit this sin, because it was to save his life: nor *Paul*, because he did it of ignorance. But the Pharisees did, because they did it of set malice, knowing it was the truth. Act. 5. 3. Mt. 12. 31. Heb. 6. 6.

What punishment followeth this sin?

1 God hath said, it shal never be pardoned.

2 It must not be prayed for. 1: Io. 5. 16.

3 It is the ordinary and first sin of the Devill, and therefore he is never to be received to mercy, nor any other that are guilty of it.

What

Punishment of sin.

What are the things that generally follow sin.

1 Guilt. 2 Punishment.

What is the guilt of sin.

Ro.2.15.3 3.9. Gal.3.10. It is the desert of sin, whereby the sinner is lyable to punishment: and it hath this evill accompaning it, before the punishment, that it maketh the mind unquiet, in respect of the feare of punishment which hangeth over the head of the sinner.

What is the punishment?

Gen.2.17. Jo.3.18. Esa.64.5.6 Ro.6.12. Gal.3.10. 2 It is the wages of sin, even the wrath and curse of God: a bodily and spirituall death, begun here, and accomplished in the life to come.

Cannot we satisfie Gods wrath for our sins?

2.Cor.3.5: No, for we daily runne into it, being by nature Children of wrath, and not able so much as to thinke a good thought, therefore unable to appease Gods infinite wrath against sin.

How then can we be restored to Gods favour?

Gal.3.21. 22. God himselfe hath found out the meanes, by a Covenant of grace, and this, by a mediator, which is his meere mercy to us in Christ.

How

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How is this brought to passe?

The Father sent his Son to accomplish the worke of mans redemption, and both those persons in Trinity, send the Holy Ghost to worke saving grace in our hearts, and to apply unto our soules, the holines purchased by the obedience of Jesus Christ, whereby the favour of God, and eternall salvation is promised, together with the meanes thereof, which is Christ, and in him, conversion, justification, and sanctification. Redemption.

What is mans part in this Covenant?

It being Gods free gift, nothing is required on his part, but the receiving the grace offered, which is done by faith in Christ, whence followeth new obedience, whereby the faithfull walke worthy of the grace received, and this is also by Gods grace. Christ the Mediator. Io.1.12, &c Act.16.31

VVho is this Meditaor between God and Man?

Jesus, the Son of the Virgin *Mary*, the promised *Messias*, Christ. Luc.2.11. Mr.1.21. 1.Tim.2.5

VVhat doe the Scriptures teach concerning Christ our Mediator?

1 His person. 2 His Office. Io.1.14.

1 His person, is the second in the Godhead, made Man, wherin are to be considered

1 The distinction of the two natures.

1 His divine, or Godhead, which maketh the person. 2 His

1. Tim. 3. 16. Gal. 4. 4. Ro. 1. 3. 4. 9. 5.

2 His humane nature, or Manhood, which hath its existence in the person of the Godhead, by which we beleive, that he is both the Sonne of God, and the Sonne of Man.

What beleive you concerning his God-head?

Jo. 1. 14. 3. 18. Heb. 7. 3.

That he is the only begotten Son of God the Father, his word, wisdome, Character, and Image, begotten of his substance, before all Worlds: without Father, touching his Manhood; and without Mother, according to his Godhead. God of God, light of light, very God of very God, begotten, not made, God coessentiall, coeternall, and coequall with the Father, and the Holy Ghost.

Why is he called the only begotten Son of God?

Io. 1. 14. 3. 18. Heb. 7. 3.

Because he is the alone Son of God by nature: for though others be the Sons of God by Creation, as *Adam*, and the Angels, and others by Adoption, and Regeneration, as the Saints: yet none is his Son by naturall generation, but Christ Jesus, and that, in regard of his Godhead, not his Manhood.

How is he said to be conceived by the Holy Ghost?

Because the Holy Ghost, by his incomprehensible power, wrought his conception supernaturally: not that any substance of the Holy

Holy Ghoſt (which is indiviſible) came to his generation, in the Wombe of the Virgin formed only of her ſubſtance, ſhe continuing a pure Virgin.

How is his Godhead proved?

1 By divers places of Scripture as *Eſa.* 7. 14. & 9. 6. & 25. 9. *Io.* 1. 1. & 20. 28. & *Ro.* 9. 5. 1. *Io.* 5. 20.

2 By his Miracles, eſpecially by raiſing himſelfe from death. Ro. 1. 4. Act. 5 39.

3 By the continuance and victory of the Goſpell, and that, not by carnall power or policy, but only by the power of his Spirit, and patient ſuffering of his Saints. Zac. 4. 6. Ro. 12. 11.

Why was it requiſite our Saviour ſhould be God? Chriſt God.

1 Becauſe none could ſatisfie for ſin, nor be a ſaviour of ſoules but God. Pſ. 49. 7. 1 Th. 1. 10.

2 Becauſe our ſins procured the infinite wrath of God; the ſatisfaction for them muſt be infinitely meritorious to appeaſe that wrath, which none but God could doe.

3 No creature was able to overcome the enemies of our ſalvation, the Devill Hell, Death and Damnation. Ro. 1. 4. Heb. 2. 14.

4 None but God was able by his ſatisfaction to raiſe us from the death of ſin, and give us eternall life.

C. B. 52.

5 None

Sa.

5 None but God could give us the Holy spirit, and by it seale the graces of it to our soules, and renew our corrupt nature.

Christ man.

Being God before all Worlds, how came he to be man?

By taking to himselfe a true body, and a reasonable soule, by being borne of the Virgin *Mary*, and conceived by the Holy Ghost, whereby he became true man, like to us in all things, except sin, and this appeareth by many testimonies of Scripture. *Heb.* 1.6. *Jo.* 1. 14. *Mt.* 1. 18. 9. 27. *Gen.* 3. 15. *Heb.* 2. 17 1. *Tim.* 2. 5. 1. *Pet.* 3. 18. *Jo.* 4. 6. 7. *Luke.* 1. 31. *Heb.* 2. 9. 14. 15.

Why was our saviour to be Man?

1 Because he was to suffer and dye for our sins, which God could not doe.

Ro. 8. 3. 1 Cor. 15. 2.

2 To performe obedience to the Law, which in his Godhead he could not.

Heb. 2. 14, &c.

3 To satisfie Gods justice in the same nature, by which it was offended.

Heb 4. 14. 15. 16.

4 For our comfort, in having accesse to the throne of grace, in our necessities, having such a high Priest, as was tempted like us, and was acquainted with our infirmities in his owne person.

5 That as we must be saved by our own nature, so sanctified by one of our owne nature.

Are

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Are his natures ſeparated? His nature.

No, for though they be diſtinguiſhed in ſubſtance, properties, and actions, yet they were inſeparably joyned in the firſt moment the Holy Virgin conceived, by aſſuming the humane nature into the perſon of the Son of God, and in that perſon, uniting it to the Godhead, ſo making one Chriſt, God, and Man, as we ſee, that one tree being ſet into another, groweth into the ſtocke thereof, and becommeth one tree, though there be two natures, or kind of fruit ſtill remayning. Jo. 1. 14. Heb 2. 16. Mt. 1. 23.

Hitherto of Chriſts perſon, what is his Office? Chriſts office.

To be the alone Mediator, Interceſſor, and Advocate, betwixt God and man, to reconcile us to God, and to worke our ſalvation. And he is called, Jeſus, a ſaviour, becauſe he came to ſave his people from their ſins: and Chriſt, which is annoynted, becauſe he was annoynted of God with all guifts and graces of the holy ſpirit to be a Prophet, Prieſt, and King, for all his people, and ſo for me. 1 Tim. 2 5. Heb. 9. 15. Jo. 14. 6. Mt. 1. 21. Eſa. 61. 1, &c. Act. 4. 26. Luke 4. 18. Heb. 1. 9.

1 His Prieſthood was the firſt part of his Mediation, conſiſting of two parts. Prieſthood.

1 His ſatisfaction, for the ſin of Man.

2 By performing that obedience, which we did owe.

2 By suffering that punishment, which was due to our sins.

Sufferings. *What are the parts of Christs satisfaction by his obedience?*

Phil. 2 8. 1 Pet. 2. 24 Iob. 33. 24. 1 His sufferings.

2 His perfect righteousnes.

By the first he was to merit forgivenes of sins to us, by the second righteousnes: both which are necessarily required for our justification.

In soule. *How did he satisfie by his sufferings?*

1 In soule, by drinking the full cup of Gods wrath, by which he felt unspeakeable vexations, greifes, troubles, feares of mind feeling as it were the pangs of Hell.

In body. 2 In body, by scourging, spitting, buffeting (as is recorded in the story of his passion) and lastly death, and that the most reproachfull, and ignominious death of the Crosse.

Phil. 2. 8.

His burial. *Why would he be buried?*

Mt. 27. 59. Act. 2 14. 1 Cor 15. 55. 1 To shew the certainty of his death.

2 To loosen in the grave the sorrowes of death.

Descent into Hell. *What is meant by his discent into Hell?*

Ro. 10. 7. Eph. 4 9. Act. 2. 24 Ro. 6 9. Not to the place of the damned, but that his soule went into heaven, and his body for a season, under the power of death.

What

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2 *What is the other part of his ſatisfaction?*

His perfect righteouſnes, whereby he abſolutely fullfilled the whole Law of God for us, who were not able to doe it: ſo that he tooke away our unrighteouſnes, and freed us from the puniſhment due to us for ſin, and made us juſt, and Holy in Gods ſight, purchaſing eternall happines for us. His righteouſnes. Pſ 40.7 8. Ro.3.19. 5 19. 2 Cor.5.21 1. 1 30. Ro.8. 4. Gal 4.4.5.

What is the ſecond part of Chriſts Prieſthood?

His interceſſion, which conſiſts of diverſe branches. Interceſſion.

1 In his continuall requeſt to God the Father for us, by vertue of his owne merits.

2 In freeing us from the accuſation of our adverſaries.

3 In teaching us by his ſpirit, to pray to God, and preſenting and making our prayers acceptable to him.

4 Incovering our ſins by applying the vertue of his mediation.

What is his Propheticall office? Proph:t.

2 It conſiſts of divers particulars; of this generall. That he communicates to Man that grace and Redemption which he hath purchaſed from his Father. Ro.5.15, &c.

1 By inſtructing his Church, and diſcovering the way to ſalvation, by his word, and Miniſtery. Jo.5.21- 17.2. Luke 4.18.

Esa.61.3.4
Ps 2.6.7.
Luke 4.18.
Mt.17.5.
Heb.3.1.2.

2 By declaring the whole will of his Father to us, and expounding the same.

3 By causing us to understand and beleive it.

4 By purging his Church from errors.

King.

3 What is his Kingly Office?

It is the exercise of that power given him by God over all, for the spirituall government and salvation of his elect, and for the destruction of his and their enemies.

Ps.110.1.
Eze.34.24
Es.9.7.
Luke.1.
32.33.

How doth he shew himself to be a King?

Act.10.30.
Eph 4.8.

1 By that power which he shewed, in vanquishing death and hell: in quickening his dead body and ascending into heaven.

2 In gathering his people to him, which he had formerly redeemed.

1 Cor.15.
25.
Esa.6.9.30.
21.

3 In ruling and defending them, and applying those blessings to them, which he purchased for them.

4 In governing his Church in this World by prescribing Lawes to it, inspiring his servants by the power of his spirit according to his word.

Mt.24.25.
31.33.34.

5 By his last judgement in the World to come.

Having

Having ſhewed that which concerneth the Mediator of the New Teſtament, what are we to conſider in the condition of mankinde which hold by him?

1 The participation of the grace of Chriſt, and the benefits of the Goſpell.

2 The meanes which God hath ordained for the offering and effecting of the ſame.

To whom doth God reveale, and apply the Covenant of grace?

1 Not to the World, but to his Church, called out of the World; not to the reprobate, but to the elect. Jo.14.22. 17.9. Mt.11.25. 1 Cor.2.8. &c.

What is the Church of Chriſt? The Church.

A Company of men and women called out of the World, to beleeve and live in Chriſt, and indued accordingly with ſpirituall graces for the ſervice of God. Gal.3.26, &c. Jo.1.12. 17.14. Eph 2.10. 1 Tim.3. 15.

Or rather, the whole number of Gods elect, which are admitted into fellowſhip with Chriſt Jeſus. Tit 2.14.

Doe you beleeve in the Catholique Church? Catholique.

No, I beleeve there is a Catholique Church (though not alwayes to be ſeene with mans eyes) and that God hath a certaine number of his choſen Children, which he calls and gathers to himſelfe: that Chriſt hath ſuch a flock ſelected out of all nations, ages, and conditions of men, and that my Eph.5.23. Jo.10 16. Gal.3.28. Rev.7.9. 17.

selfe am one of that company. I believe there is a Catholique Church, not in the Catholique Church.

Holy.

Why is this Church called Holy?

Rev.7.14. Eph.5.26. 27. Col.1.21. 22.

Because she hath washed her robes, in the blood of the Lamb, and being clensed and sanctified with the washing of water by the word, is presented and accepted as holy before God; for though the Church on earth be in it selfe sinfull, yet in Christ the head it is holy.

Cl 22 23. Eph.4 4, &c Col 2.9.

What is meant by Catholique?

The universall company of the elect, that ever were, are, or shalbe gathered together in one body, knit together in one faith, under one head Christ Jesus; part whereof are already in heaven, triumphant, part yet one earth, militant.

Triumphant.

What doe you call the Church Triumphant, and wherefore?

Heb 12.23 Rev.7.14, 16.

The blessed company of those that have entred into their Masters joy, and having ended their pilgrimage and labors here on earth, triumph over their enemies, the World, death, and damnation, continually giving praise and thanks to God.

Militant.

What is the Church Militant?

It is the society of those, that being scattered through all parts of the World, are by one

one faith in Christ secretly conjoyned to him, to fight under his banner against their enemies, the World, the flesh and the devill. In which respect, the true militant Church is both visible, and invisible, the elect being not to bediscerned from the reprobates, till the last day.

Col. 3. Mt. 16. 18. Ro. 2. 29. 1 Pet. 3. 4.

What especiall priviledges have the true Members of the Catholique Church?

1 The Communion of Saints.
2 Forgivenes of sins.
3 The resurection of the body.
4 Life everlasting.

Heb. 12. 22. 23. Eph. 2. 19. Ro. 8 33. 1 Cor. 15. 52.

And foure recorded by Saint *Paul*, in that golden sentence, Ye are of him in Christ Jesus, who of God is made unto us Wisedome and Righteousnes, Justification, and Redemption.

Act 24. 15. Ro. 6 23. 1 Cor. 1. 30

1 The restoring of saving Wisdome which was lost, which is to be found in Gods Word, and to which we come by Christ.

1 Tim. 6. 16.

2 By this righteousnes is meant our whole justification, which consisteth in remission of sinnes, and the imputation of Christs righteousnes.

3 Sanctification is freedome from the tyrrany of sin, into the liberty of righteousnes begun here and increased daily, till it

Ro. 6. 14. Ps. 19. 14.

it be perfected, in the life to come.

4 Redemption, is the happy ſtate, whic the Children of God ſhall have in the la day.

What other benefits have we by the Cov nant of grace?

Communion with Chriſt, and his whol Church, which we call the Communion Saints, the fellowſhip with Chriſt the hea and all true Chriſtians, the members of h body.

What benefits have we by the Communi with Chriſt?

Juſtification, and Glorification.

Juſtification.

What is Juſtification?

It is the ſentence of God, whereby he his grace, for the righteouſnes of his Son, b God imputed to us, and by Faith apprehe ded by us, doth free us from ſin and death, acount us righteous unto life; delivering from the guilt and puniſhment of all ou ſins; and by the ſaid imputation of Chriſt righteouſnes, we are reſtored to a bette righteouſnes then we had before in *Adam* Yet this Juſtification, is not any inheren righteouſnes in us, or performed by us, bu a perfect righteouſnes in Chriſt, whereby h paid our debt.

Ro.8.30. 33. 1 Cor.1. 30. 33. 1 Cor.1. 30. Phil.3.9.

100 CATECHISM. The Summe and Substance of Christian Religion 1646
set downe in a catechisticall way

If Christ payd our debt, how are we freely justified by grace?

It is of grace that Christ was given to us, and that his righteousnes apprehended by Faith, is accounted ours: so that Christ paying so deare a price for us, it was of his free grace, and a free grace from God the Father too, to accept that satisfaction from a surety which he might have challenged from us the principalls, to the uttmost farthing.

How is this justification applyed to us, and apprehended by us?

It is done on our part, by Faith alone, (and that not as a vertue inherent in us) working by love, but only as an instrument or hand of the soule, held out, to lay hold upon the Lord our righteousnes. So that Faith justifieth only relatively in respect of the object, which it fastneth on, to wit, the righteousnes of Christ, by which we are justified. Ro.5.1. 10.10. Jer.23.6.

How many wayes is the word Faith taken in scripture? Faith

1 Sometimes for faithfull dealing between men called fidelity. Mt 3.13. Act.2.10.

2 Sometimes for the faith, or fidelity of God towards men. 1 Pet 5.12. 1 Tim.5. 12.

3 For mans Faith towards God, which

is

is heere meant, and this is taken two wayes

1 For things to be beleeved, as the whol doctrine of Faith, or poynts of religion, *Act.* 6.7.& 13.8.*Ro.*1 5.& 3.31.& 12. 6.& 16.26.*Gal.*1.12.& 3.2.& 5.23.1.*Ti* 1.2.& 4.1 & *Jude.*3.

Ro.10.7. 2 For the action apprehending or beleiving the same, *viz.* that worke of God i man, whereby he gives assent and credit t God in his word, and applyeth that, whic any way concernes him in particular, hov generall soever it be: and this Faith is set ou by two names.

Heb.11.1. 1 The substance of things hoped for things that yet are not, Faith makes them to have a being as if they were already.

2 The evidence of things not seene: by which is meant, that Faith makes a clear demonstration (as through a perspectiv glasse) of things a farre off, and yet not vi sible, as if they were neere at hand.

How many kinds of Faith are there?

In generall two.

1 The common faith to all, which all men have, or may have.

2 That which none hath or can have but the Elect, it being proper only to them. 2.*Th.*3.2.*Ro.*11.32.*Tit.*1.1.2.*Co.* 13.5.

Of

Of the Common Faith there are two sorts.

Historical.

1 Historicall, which is a knowledge and persuasion of the truth of Gods Word, concerning the letter and story of it, as that there is one God only, and in that God a Trinity and Unity; that Jesus Christ is the Saviour of the World, &c.

2 Temporary, which is a joyfull entertaining of the promises of the Gospell, with some seeming confidence, yet (being not rooted) lasteth but for a time, and comes to nothing.

Temporary. Mt. 13. 20. 21. Luke 8. 13. 14.

What Faith is it which is called extraordinary?

Miraculous.

It is the Faith of Miracles, which is a cleaving to some speciall and singular promise, either for some extraordinary act, or for receiving some outward good, in an extraordinary manner.

1 Cor. 13. 2. Mt. 21. 2. 7. 22. Mr. 9. 3. Act. 14. 9.

By this Faith *Iudas* might worke miracles, as the other Disciples might, and by it many might be healed by our Saviour in their bodies, who were not healed in their Soules.

What is the true saving and justifieing faith proper only to the elect?

Justifying.

Its such a firme assent of the mind to the truth of the Word, as flowes into the heart, and

and causeth the soule to imbrace it as goo
and to build its eternall happines on it. T
generall object whereof, is the whole tru
of God revealed, but the speciall object
it is, the promise of remission of sins, by o
Lord Jesus.

And this justifying Faith may be consid
red two wayes.

Eph 2.8. Phil 1.29. Eph 1.19. Jo.6.45. Mt 16.13.
1 Either as God works it in mans hea
by enabling him to beleeve, Faith bei
Gods guift, and by his power raysing ma
heart to it by enlightning the understandi
to see the truth, and the rich offers of gra
in our Lord Jesus. and

Ezec.36. 26. Jo.6.44.
2 By enabling the will to imbrace them
2 Or as mans heart workes by it to God
gain. Inwhich respect, man is said to beleev
yet this is by Gods enabling him to beleev
and causing man to come to him: so tha
justifying Faith consists, in having a min
to know Christ, and a will to rest upo
him. And this is sure, that whosoever re
lyeth upon Christ the Saviour of the Worl
for justifycation and pardon, Gods Wor
saith, that he by so doing is actually justi
fied and pardoned.

Ro.5.10: Eph.2.12. 13.
What are the Concomitants of justification
1 Reconciliation, whereby we that wer
enemies to God, are made his friends: w

that were rebels, are received into favour: and we that were aliens from God, are brought neere through Christ. 1 Io.1.3. Heb.12.22.

2 Adoption, which is the priviledge to be Sons of God, derived to us from Christ, who by his incarnation became our brother, that by him God might bring many sons and daughters unto glory. Io.1.12. Ep.1.9. Heb.2.10.

What benefits have we by Adoption?

1 Some privative, freedome from greevances, as from the slavery of sin, from condemnation: from servile feares and terrors; from the curse and condemning power of the Law Ceremoniall, and Morall; freed from the rigorous exaction of the worke of it, but not from the doctrine of holines in it; not from service, but from slavery. Ro 6 14. 8.1. 15.

2 Some positive. As free accesse to the throne of grace by prayer. An intereſt in Gods particular, and speciall providence. A free and sanctified use of Gods Creatures restored, which was forfeited in *Adam*. Gal.4.6. Ro.8.15. 2 Cor.6. 18. Ro.8.28. 32.

2 *What is the other benefit which Christians receive by their Communion with Christ?*

Glorification and Sanctification, which is the renewing of our nature according to the Jmage of God, in righteousnes, and true holines, which is begun in this life, and called Glorification.

led sanctification, and perfected in the l
to come which is called glory.

Sanctification.

How farre is our nature renewed in t
life by sanctification?

1 Th.5.23. Ro 12.1. The whole nature (though not wholly) renewed, The understanding enlightned t will rectified, the affections regulated, a the outward man reformed, and this, by t powerfull operation of the Spirit of Go who having begun a good worke in us w perfect it unto the day of the Lord.

Jo 13.6. Ps.51.10. Eze 36. 26.

What are the parts of it?

Ro.6 6-7. 1 Mortification, or dying unto sin, a thereby freedome from the Dominion ther of, by the death of Christ.

Rev 20 6. Jo.17 17. Ps.119 9. 2 Vivification, or quickning unto new nes of life, by the power of the resurrectio of Christ. In regard whereof, it is calle also, our first resurrection. The rule an square thereof, being the whole holy Wor of God, as containing that will of his, whic is even our sanctification. And this wor of God is, both the Law and the Gospel the old Testament, and the New.

Ro 12.2. 1 Th.4.3, &c.

How is the Gospell a rule of obedience bein
the rule of Faith?

1 Tim.1. 9.10 11. As the Law requireth obedience, so th Gospell directeth the faithfull to perform it, only with difference.

1 Of

1 Of the manner: the law propounding God to be worshipped by us in himselfe, as our Creator: the Gospell, in Christ, as our Saviour. Jo.5.23. 14.1.

2 Of the end: the law requiring all duties, as for the procurement of our owne salvation: the Gospell in way of thankefulnes, for salvation in Christ, already bestowed. 1 Th.5.18

3 Of the effect: the law requiring obedience, but vouchsafing no assistance (supposing man in the state of Creation) the Gospell both offering and conferring grace to the regenerate, in that which it requireth. Yet as the law saveth not without the Gospell, so the Gospell saveth not without the law. Ro.10.5 6. 8.

What is that law which with the direction of the Gospell, is the rule of sanctification? The Law.

The Morall, or law of Nature, engraven by God himselfe first, in the heart of man in his Creation, and after, in Tables of stone in the dayes of *Moses*, and published and committed to the Church for all ages, as the royall law, for obedience to God, our King. Ja 2 8.

Did God give no other law but the Morall?

Yes. 1 The Ceremoniall, which was a Ceremoniall.

Heb.10:1, &c. direction in outward worſhip, ſhadowing the grace of the Goſpell, the ſubſtance whereof being now exhibited, thoſe ſhadowes are utterly aboliſhed, by the death of Chriſt.

2 The Judiciall, wherein God appointed a forme of politique and civill government of the Jewes Common-wealth, which is determined with the diſolution of that ſtate except only in the generall equity and ſubſtance.

Morall. *What is the Morrall law?*

Deut 5.32. 12.32. Gal.10, &c. Ja.2.8. That which commandeth the perfection of godlines and righteouſnes, and directeth us in our dutyes to God and man, from the burden whereof, (which exacteth in our owne perſons perfect obedience, and from the curſe of that law due to diſobedience we are delivered by Chriſt, but from the Commandement, as a rule of life, we are not freed.

The two Tables. *How many Commandements are there in the Law?*

Deut.4.13 10.1.4: Mt.22. Two, and they are divided into two Tables, which Chriſt calleth the two great Commandements.

1 The firſt contayning our duty to God in the foure firſt.

2 The ſecond our duty to man, in the laſt ſixe.

1 The

1 The ſumme of the firſt is, Thou ſhall love the Lord thy God, with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy mind. Deut.6.5 Mt.22.37. 38. Luke.10. 27.

2 The ſumme of the ſecond is, Thou ſhalt love thy neighbour as thy ſelfe. Luke.19. 19.

And the ſumme of both, is Love. Mt.22.39. 1 Jo.5.2. 1 Tim.4 5.

How are the Commandements of the firſt Table divided?

They either reſpect the root of Gods worſhip, as the firſt: or the branch, as the three following: the firſt having its reaſon going before, the other three after. The Decalogue.

Why is the reaſon of the firſt ſet before?

Becauſe it ſerves not only for a reaſon of this Commandement, but as a Preface to all the Ten, and hath reference to them all.

Which is the preface?

I am the Lord thy God, which brought thee out of the land of Egypt, and out of the houſe of bondage. Preface.

What ground of obedience is layd in this reaſon?

That this law is to be obeyed, becauſe it proceedeth from him, who is not only the Lord our Maker, but alſo our God, and Saviour. Pſ.100.3. 36.6. 1 Tim.4. 10.

How doth this belong to us, which are n
Jſraelites?

Though we be not Jſrael in name, or ac
cording to the fleſh, yet we are the tru
Jſrael of God, according to the Spirit an
promiſe: and it figureth the ſpirituall de
liverance from Satan by Chriſt, and there
fore belongeth no leſſe, (if not more) to u
then to them.

1 Commandement. *What are the words of the firſt Comma*
dement?

Thou ſhalt have no other Gods befo
me. *Exo.* 20. 3.

What is the ſcope of this Commandement

Mt.22.33. 1 That this *Jehovah*, one in ſubſtance, an
three in perſons, the Creator and Gove
nor of all things, and the redeemer of h
people, is to be received for the only tru
God, in all the powers of our ſoule.

Pſ.23.26. Deut.5. 29. Jer.17.10. 2 That the inward and ſpirituall wo
ſhip of the heart (which is the ground of th
outward) is to be given to him, and no
other, and that without hypocriſie, as to
done before him, who ſearcheth and know
eth the heart.

What is forbidden in this Commandement

Ro.8.7. Originall Corruption, ſo farre forth as i
is the fountayne of all impiety againſt Go
with all the ſtreames thereof.

Wh

What is required in it?

That we ſett up, and ſanctifie the Lord God in our hearts, yeilding to him in Chriſt, that inward and ſpirituall worſhip, which is due to his Majeſty, which conſiſts, in knowing him in himſelfe, his attributes, and workes, and in adhering and cleaving to him, In perſwaſion of Gods love to us, and in our love to him. Eſa. 8. 13. Deut. 11. 22. Ioſ 23 8. Act. 11. 23.

What are the particulars of this Commandement.

1. The having of a God, and therein we conſider Religion. Religion.

2 The having of one only God, and no more, and herein Vnity.

3 The having of the true God, and no other for our God, and herein Truth.

What is it to have a God?

To know him, to worſhip him, to depend wholy upon him, and to yeild abſolute obedience to his will.

To know him as he hath revealed himſelfe in his words, workes, and Attributes.

To have Faith in beleiving what is written in his word of him, and to apply our ſelves to his good Promiſes.

To ſerve him with a perfect heart, and willing mind, in a holy converſation and to put our whole confidence in him patient-

ly expecting his good pleasure in all things
and meekly enduring his correction.

To feare him for his power and justice
and doe nothing but for his glory.

To reverence his Majesty, and serve him
with an humble and reverend deportment.

To be thankefull to him, and prayse him
for his benefits.

To joy in God, and rejoyce to see him ho
noured, and to have spirituall greife and in
dignation at all offences against his ho
nour,

2 *What is required in the second branch
this Commandement?*

Vnity in Religion.

Unity in Religon; we must have on
God, and no more, and to attayne to this
unity, we must have foure principall gifts.

1 An upright and single heart, ready
imbrace true Religion, and none other.

2 Constancy and continuance in th
truth.

3 Godly courage to stand to the Truth a
gainst the enemies of it.

4 A holy zeale of the glory of God.

Who are said to have other Gods?

Ezec.14.3. Pro.18 11. Ps.62.10.

1 They that commit inward Idolatry i
their heart, instead of God.

2 They that sinfully confide in the Cre
tures, or themselves.

3 They

3 They that aſcribe the glory of any good thing to themſelves, or the Creature, more then to God. Jer. 17. 5. 2 Chr. 16. 12.

4 They that ſeeke help from the devill, by witches or the like.

5 They that ſinfully feare other things, more then God.

3 What is required in the laſt branch of this Commandement?

True Religion, becauſe we are commanded to have the true God, and none other for our God. True religion.

How ſhall we come to the true Religion?

1 By labouring earneſtly to find out the truth.

2 We muſt examine by the word, whether it be the truth which we have found.

3 When we by tryall have found the truth, we muſt reſt in it.

By what meanes ſhall we come to the knowledge of God?

1 By Prayer. 2 By a ſimple heart deſirous of knowledge, without curioſity to know more then God would have us know. 3 By hearing and reading the word, and holy writings. 4 By meditating on the word, and conference with others. 5 By diligence and delight in hearing and remembring what we learne and practizing it. 6 By meditating on Gods creatures.

The Second Commandement.

2 Commandement.

What doe you consider in this Commandement?

1 The Injunction.

2 The Reasons to strengthen the same.

What are the words of the Injunction?

Thou shalt not make to thy selfe any graven Image, &c.

2 The words of the reason are, *For I the Lord thy God am a jealous God, &c.*

What is the scope of this Commandement?

Deut. 12. 32. To bind all men to that solemne forme of religious worship, which God in his word prescribeth, and to serve him according to his will, and not our owne fancies, or will worship.

What is the maine prohibition in it?

1 That we make no Image for worship.

2 That we worship it not when it is made.

In the first are included, all private mens inventions in Gods service, new Sacraments, new Ministery, prayers, fastings, or vowes to serve him with all.

In the second, the use and practice of such inventions, and the abuse of things lawfully commanded.

What is generally required in it?

To worship and serve God in that holy manner, which he in his word requireth.

1 By

1 By using all holy exercises of religion, publique and private, which he commandeth.

2 By performing them with reverence and dilligence, to Gods glory, and our owne good; and this we are to doe in body and soule both, because God made both.

3 By preparing our selves, and considering what we goe about, and in disposing of our mind in the action it selfe.

What are the parts of Gods worship?

1 Prayer, publique, and private. Prayer.

2 Reading, hearing, meditating upon, and practising his word.

3 Due administring and receiving the Sacraments.

4 Meditating upon the Creatures, and praysing God for them.

What are the parts of prayer Ordinary? Ordinary.

1 Confession, which is a sacrifice of a broken heart, and wounded soule, having a true sense of our sins.

2 Petition, for things we need, and in that, to have a sense of our wants, and confidence in Gods promises.

3 Thanksgiving for benefits received, wherin we are to consider the greatnes of them. Extraordinary.

What lesse ordinary?

1 Fasts publique and private, for preventing or taking away Gods judgements.

2 Solemne

2 Solemne thanksgivings for spirituall & temporall blessings,

3 Making and performing holy vowes to God.

What outward things accompany God's Worship?

1 Ecclesiasticall Ceremonies, for Order and Decency, and these are left to the discretion of the Church.

2 Comely and reverend Gestures of the body, as kneeling, lifting up the eyes and hands to Heaven, silence *&c.*

2 *What is required in the second branch of this Commandement?*

That all religious worship and reverence be given to God alone, and not imparted to any other.

Who are guilty of the breach of this Branch?

1 Practicers of all divellish Arts, and such as seeke after them. *Lev.* 20. 6. 7. *Deut.* 18. 10. 11. *Esa.* 8. 19. 20. 1 *Sam.* 28. 7. 1 *Chr.* 10. 13. 14.

2 They that worship things that are no God, as the Sun, Moone, Angells, Saints, Reliques, Images and the like, *Deut.* 4 17. 19. *Col.* 2. 18. *Revel.* 19. 10. 22. 8. 9. *Act.* 10. 25. 26.

3 Such as countenance them, or doe any thing that may tend to the promoting of Idolatry.

May

May not the Image of God be made?

1 No, becauſe he being infinite and invi- Act. 17.
ſible cannot be reſembled by any finite or 20.
viſible thing. Ro. 1. 23.

2 Becauſe God appeared not in any ſhape to the Iſraelites at the delivery of the law.

3 *What are the reaſons to ſtrengthen this Commandement?*

1 Partly from his titles. Gods
2 Partly from his workes. titles.

1 Jehovah, which noteth his eſſence, and the perfection of it.

2 Thy God, whereby the Covenant of Jer. 3. 8.
grace is ſignified, which on our part is violated by no ſin more, then by Idolatry, called therefore ſpirituall adultry.

3 El, which is a mighty and ſtrong God, and therefore perfectly able to deſtroy.

4 Jealous, whereby the nature of God is ſignified, loving chaſtity in his Spouſe.

2 From his workes. That he is a juſt re- Workes.
compencer of the breakers of his law, and a gracious rewarder of them that keepe it.

1 By puniſhing ſin in many generations.

2 By extending his mercy in a farre more abundant manner, to them that keepe his law.

3 And

3 And to shew his delight more in mercy then judgement, he visits iniquity, but to the third and fourth generation but mercy, to thousands.

3 Commandement. *The Third Commandement.*

Thou shalt not take the name of the Lord thy God in vaine, *&c.*

What is conteyned in this Commandement?

1 The Commandement it selfe.

2 The reason.

What is the summe of it?

Ps.19.2. Mt.5.16. That we impeach not, but advance by all meanes, the name of God in all things, whereby he maketh himselfe knowne to all men.

What meanes, [*Thou shalt not take the name of God in vayne?*]

Lev.21.32. We must not mention the name of the Lord, (which is God himselfe) his attributes, word, workes, Sacraments, rashly, negligently, blasphemously, or prophanely.

What are the parts of the prohibition?

1 The mentioning or using his name in word or deed, when it should not be used, or without just cause.

2 The using it amisse, or abusing it, when duty binds us to use it with feare and holines.

What

VVhat are the parts of the Injunction? Mt.6 9.

1 To ſanctifie Gods name, as it is holy and reverend. Pſ.111.9. Ro.2 24. Tit.1.16.

2 To uſe all the dutyes and ſervice of God with reverence. Mt.15.7.8. 9.

1 By honouring God and religion, by a holy converſation, and not prophanely, or hypocritically. 10.33.

2 By confeſſing of Chriſts name, even to ſufferings.

3 By making a honourable and reverend mention of God, his Titles, Attributes, workes, words, and ordinances, *Pſ.* 19. 1. 2. 71. 15. *Pro.*26.

VVhat vices are contrary to this?

1 The taking Gods name upon light occaſions. 2 By idle wiſhes. 3. By imprecations, or curſes, 4. By Blaſpeming. 5. By the abuſe of Oathes. Gen.16.5. 2 Sam.16. 8.9. Ja.5.12.

VVat is the true uſe of Oathes? Oathes.

To ſweare in matters of controverſy, which cannot be decided without an Oath, and this muſt be done in truth, in righteouſnes, in judgement. Ier.4 2.

1 In truth, by affirming that we know to be true. Pſ 15.4. 24 4.

2 In righteouſnes, in a due forme; by God Deut.6. 13.

and

and not an Idol, or Creature, and to a righ
Es 65 16. end, the glory of God, the good of th
45.23. Church, and peace among men.
Heb.6.16 3 In judgement, with due consideratio
2 Chr.1. of the nature of an Oath, and the due war-
12. rant of it, and in case of importance, whe
Ex.22.11. the Truth cannot be cleared otherwise.
1 Sam.20. 17.

What is contained in the Reason?

2 Cor.1. 23. A dreadfull penalty, That the Lord will not hold him guiltlesse, that taketh his name in vaine. That God will not suffer this sinne
1 Reg.2.9. to goe unpunished, That howsoever mens
Ps.1.5. Lawes take no hold of offending in this
Zach.5.3. kind, yet God will not acquit them, nor suf-
Jer.5.12. fer them to goe unpunished.

The Fourth Commandement.

4. Commandement. Remember that thou keep holy the Sabbath day.

What doe you observe in this Commandement?

1 The Commandement.
2 The reasons annexed.

What is the meaning of it?

1 It challengeth one day in seaven from every man, to keepe a holy rest, from bodily and ordinary workes of their callings, and to separate our selves from the workes of the other sixe dayes.

2 To exercise it, in publique and private prayer,

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prayer, hearing and reading the word, receiving the Sacraments, and meditation, and wholly attending the worship of God. Neh.13. 15.16. Esa.58. 13.14.

Which is the day set apart for Gods worship?

The first day of the weeke, called the Lords day; which before the resurrection of Christ, was the last day, called Satturday And this was altered by divine authority, in a thankfull remembrance of Christs Resurrection. 1 Cor.16. 2. Rev 1.20. Act.20 7.

What particulars doe you observe in this Commandement?

1 The entrance, in the word Remember.

2 The parts of the Commandement.

Why is the word Remember in this, and no other Commandement?

1 Because this Commandement hath the least light of Nature, to direct us in keeping it.

2 Because we are Naturally most negligent in it, suffering our selves to be drawne away by our worldly affaires, from the Lords service on the Lords day.

What are we put in mind of by the word Remember?

1 To compasse our busines in the sixe working dayes, and to thinke of this day before it comes, that we performe the workes of Neh.13. 15.

the

Exo.31. 13. the day without interruption, and rest of that day.

2 To sanctify that rest.

May we not dresse meat that day?

Yes, for that was only ceremoniall to the Jewes, and abolished by Christs death. Col.2.16.

What worldly workes may we doe on this day?

Mt.12.5. Act.1.12. 2 Reg.11. 9. 1 Such are presently necessary for common honesty or comelines.

Mt.12.10. 11. 2 Workes of piety, requisite for performance of Gods service, on that day.

Mr.3.4. Luke.13. 15.16. 3 Works of exigency, and charity, for preservation of the Common-wealth.

4 Actions for preserving the life of man, his health, and goods, in danger of perishing.

2 *What is required to sanctify this rest?*

Esa.58.13. Am.8.5. Mal.1.13. 1 To make the Sabbath our delight, and to consecrate it as glorious to the Lord.

2 To doe it with joy, without wearines.

How are these dutyes to be peformed?

1 Partly in publique, in the Church.

2 Partly in private, either secretly by ourselves, or joyntly with our family.

What be the reasons inforcing to this duty?

1 From equality. That God having allowed us sixe dayes for our affaires, we are not to thinke much to allow him a seventh.

2 From

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2 From Gods owne right: who made the Sabbath, and is Lord of it, its his day, not ours. Gen.2.2.3 Exo.31.17

3 From Gods example, who rested after the worke of Creation, the seventh day.

4 From hope of blessing, for God ordained it not for any good it could doe him, but for ours, in spirituall blessings and temporall, if we observe it, if not, a curse in both.

The second Table. 2 Table.

Wherein is conteyned our dutyes towards our neighbours, and our selves.

The first of it, and the fifth in order, is. Honour thy Father and Mother. 5 Commandement.

What is to be considered in this Commandement?

1 The Commandement.

2 The Reason.

What is the scope of it?

That men in their severall conditions, and qualities, whether Superiours, equalls, or inferiors, be duly acknowledged and respected.

What honour is due from Inferiours to Superiours? Duties of inferiors.

1 Reverence in heart, word, and behaviour, according to their graces, and gifts. Levit.19.2.

2 Obedience to their Counsells, and subjec- Ro.13.1.

ction to their lawfull commands.

3. Prayer to God for them.

4. Imitation of their vertues and graces.

Of Superiors. *What is the duty of Superiours?*

1 To cary themselves worthy of honour and respect.

2 To be humble, and loving to all.

3 To give good example to others.

Eph. 5 23 6.9. 4 To protect and support those that are committed to them.

Of Equals. *What is the duty of equalls?*

Rom. 12 10. 1 Pet. 2. 17. 5. 5. To live equally one with another, in love and respect sociably, comfortably and faithfully.

Eph 5. 21. *What kinds of Superiours are there and what are the inferiours to them?*

Private. 1 Some private.

2 Some publique.

What are the private?

In private families, Husband and wife, Parents and Children; Masters, and Servants, In Schooles, Tutors and Pupils, or Schollers.

What is the Husbands duty to the wife?

Eph. 5. 1 Pet. 3. 7. To love her entirely. To provide for her that which is meet and comely. To defend her from injuries. To dwell with her. To honour her as the weaker vessel. To governe and direct her, and beare with her infirmities.

What is the wives to the Husband?

To be ſubject in a moderate way. To be obedient. To be a helper to him, *Gen.* 2. 18. To ſave that which he provides. Eph. 5. 22. 33. 1 Pet. 3. 1. 6.

What duties are required from Parents to Children? Pro. 31. 11. 12.

1 To make them Members of the viſible Church by Baptiſme. 1 Tim. 3. 11.

2 To inſtruct them in the feare of God, and Religion. Eph. 6. 4.

3 To pray for them and bleſſe them. Gen. 4. 2.

4 To obſerve their inclinations, and place them in a calling anſwerable to their capacities and inclinations. Pro. 20. 11. 22. 6. 1 Cor. 7. 36.

5 To ſettle them in due time in the ſtate of marriage. 2 Cor. 12. 14.

6 To lay up for them after their death, if not while they live. Pro. 19. 14. Luke. 5. 51.

What is the Childrens duty to Parents?

1 To reverence and obey them carefully, after Chriſts example. Pro. 10. 1. 17. 25. 31. 8.

2 To pray for them. Ruth. 1. 16. 7. 18.

3 To behave themſelves well for their Parents credit. 1 Tim. 5. 4.

4 To be ayding to them in body and purſe, if they be able, and to releive them if they need. Gen. 45. 11. Judg. 14. 6.

5 Not to beſtow themſelves in mariage without their conſent. *Gen.* 24. 21. & 21. 17. 46. & 28. 9. 1 Cor. 7. 36.

What is the Masters duty to the servant?

Col.4.1. Eph.6.9. To deale justly with them, without threa ning. To instruct them in the feare of th Lord. To teach them their trades. To allow Deut.15. 13.14. them competent maintenance. To rewar 24.14 15. them at their departure. To give them goo example.

What are the servants dutyes?

To reverence and obey them, in all thing agreeable to the word. To pray for them. T Gen.24. 10.11. learne good things of them. To serve them Eph.6.6, &c. faithfully.

What are publique Superiors, and the dutyes?

Publique.

2 Tim.4.1. 2. Act.20.26 1 Ministers of the word, whose duty i 1 To be faithfull dispencers of the word, no of their owne fancies. 2 To comfort an strengthen the weake. 3 To be examples t all in life.

What is the peoples duty?

Mt.10.14. To heare them gladly, and to submit t that they shall teach, out of Gods word *Heb.* 13.17. To make a competent provi sion for them, *Gal.* 6.6. 1 *Tim.* 5.17.18. 1 *Cor.* 9.4. 5, &c.

2 In the Common-wealth, all Civill Ma gistrates, as Emperours, Kings, or infe riour Governours, and their dutyes are. I respect of Gods matters.

T

1 To pray for their inferiours that God would make them obedient. 2 Chr. 14. 3.

2 To see God honoured, and the abuses in Religion reformed. 15.12. 27.6.

3 To settle true Religion amongst them.

In respect of civill affaires.

1 To looke to the peace of the Common-wealth, and to defend his Subjects from their enemies. 1 Tim. 2. 2. Ps. 72: 24.

2 To see Justice duly executed.

3 To take care that every one enjoy his own.

4 To cherish the good, and discountenance the bad. Ro. 13: 3. 4. 7.

What is the subjects duty?

To pray for them. To assist them with their goods, *Mt.* 22. 17. 21. *Ro.* 13. 6. 7. 1 Tim. 2. 1. 2. To adventure their lives for them. Not to rebell when they doe wrong, but endure it patiently. To be obedient to them, and their Commands, and Lawes, agreeable with conscience. 2 Sam. 21. 16. 17. 23. 15. 16.

2 *The reason annexed to this Commandement?*

That thy dayes may be prolonged, *Deut.* 5. 16.

What is the summe of this promise?

The blessing of long life, and prosperity to such, as keep this Commandement.

VVhy then are the Godly taken away in the midst of their time, and the wicked live long?

1 God performeth his temporall promises as they are good for us: therefore the Godly live so long as serves for Gods glory, and their owne good: and the wicked to their further condemnation.

Esa. 56. 20.

2 It is enough that the promises of this life be performed for the most part.

3 There's no losse to the good, to be taken from a worse, to a better life.

VVhat are the words of the sixth Commandement?

6. Commandement.

Thou shalt not Murder.

VVhat is the meaning of this Commandement?

That the life and person of man (being the Image of God) be by man preserved and not hurt. Therefore we are neither to offer violence to our selves, or our neighbour.

Gen. 9. 5. 1 Tim. 5. 23. 2 Chr 16. 12.

What is required in respect of our selves?

To use sober and wholesome diet, and to avoyd intemperance. Help of phisique, having first had recourse to God. Honest recreation to mainteyne health. Prevention of unnecessary danger. Giving place to the fury of another. Avoyding extraordinary greife, malice and envy. To shun selfe murder.

Gen. 27. 43. Pro. 14. 30. 1 Sam. 31. 4. 2 17. 23. Mt. 27 5. Act. 16. 27, 28.

VVhat

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What in respect of our neighbour?

Not to take away his life. Gen. 9. 5.

1 Either in a duel, upon a sudden heate of blood. 6 Hos. 4. 2.

2 Or wilfully upon pretence of malice, which is murther. 3. Numb. 35.

May not a man kill another in his owne defence? Deut 21.

Yes, so it be in case of necessity, and imminent danger of loosing his owne life, as if a theefe, or other assault me, I may kill him to save my selfe.

What things are forbidden as furtherers of this sin?

Anger, Provocations to anger, jealousies, hatred, malice, envy and repining at our neighbours good, desire of revenge. Hardnes to be reconciled.

What are the words of the seventh Commandement? 7. Commandement

Thou shalt not commit Adultery.

What is the scope of this Commandement?

That all uncleanesse and impurity, and all sins tending thereto, be avoyded in body and mind of persons married, or single, and chastity to be preserved. 2. Cor 7. 1. 1 Th 4. 3. 4. 5.

What are the branches of uncleanesse?

Desire of strange flesh, *Col.* 3. 5. 1 *Th.* 4. 5. *Mt.* 5. 28. Inward boyling in affecti-

on, *Ja.* 1. 15. wantonnes in behaviour, and dalliance to provocation of luſt, 2 *Pet.* 2 14. *Gen.* 39. 7. *Iob.* 31. 1. *Ez.* 23. 14 fleſhly pollution, *Heb.* 13. 4. with Beaſts *Lev.* 18. 23. 20. 15. 16. with uncleane ſpirits. Sodomy or Buggery. *Lev.* 18. 22 29. and 20. 13. *Deut.* 23. 17. *Ro.* 1. 26. 27. Inceſt with kindred. *Lev.* 18. 6. fornication between ſingle perſons, *Deut.* 22. 28. *Eph.* 5. 3. Adultery between maried folkes, Polygamy, in having many wives at once, *Lev.* 18. 18. *Mal.* 4. 15. 16. 1 *Cor.* 6. 16. 7. 2.

What puniſhments are for breach of this Commandement?

1 Its a judgement of it ſelfe, *Pro.* 22. 14 *Eccl.* 7. 26. *Ro.* 1. 24.

2 God judgeth it in this world, and in the world to come, *Heb.* 13. 4. 1 *Cor.* 6. 9. 10. *Num.* 24. 8. *Gen.* 12. 17. *Pro.* 7. 23. 26. *Job.* 31. 9. &c. 1 *Cor.* 10. 8. 2. *Sam.* 13. 14. 18.

3 It waſteth the offenders goods and body, *Pro.* 5. 10. 11. 6. 26.

4 It bereavs a man of underſtanding, and judgement, *Hoſ.* 4. 11.

VVhat helpes are there to the obedience of this Commandement?

Eccl. 7. 28. Care to keepe a good conſcience. Labor in our vocation. Watchfulnes over our owne

owne ſpirit, *Mal.* 2. 16. A Covenant with our eyes, *Iob.* 31. 1. Prayer, *Pſ.* 119. 37. Holy Meditation.

VVhat are to be avoyded?

Idlenes, *Eze.* 16. 49. 2 *Sam.* 11. 12. 1 *Tim.* 5. 11. 13. *Gen.* 34. 1, *&c.* Lewd Company, *Pro.* 5. 20. 7, 25. Idle ſports.

VVhat are the words of the eighth Commandement?

8 Thou ſhalt not ſteale. The 8. Commandement.

VVhat is the ſcope of this Commandement?

1 That we diminiſh not our neighbours goods, nor fraudulently take away that which belongs to another man, or unjuſtly deteyn it: but promote his good, as much as we can. *Eph.* 4. 28. *Tit.* 2. 10.

2 That we juſtly get our owne, and employ them to the uſes God hath entruſted us with them.

VVhat is forbidden here as furtherers to the ſin of theft? Theft.

Covetouſnes, and immoderate deſire of riches, wherein we may conſider, An exceſſive love of riches, and ſetting our hearts upon them. A reſolution to become rich by any meanes. Too much haſt in getting riches. An unſatiable appetite of them, *Eccl.* 4. 8. *Pro.* 30. 15. 27. 20. Cruelty, in unmercifullnes, and oppreſſion of the poore. *Pro.* 1 Tim. 6. 9. Pro. 18. 20. 22. 20. 2. 36.

Pro. 1. 18. 19. Immoderate care in getting riches.

What is required as opposite to this sin?

1 Tim 6. 6.7.8. 4.8 Pro 15. 16. 1 Tim 6. 8. Contentednes, with the estate God hath placed us in, Not to covet that which is another mans. Submission to Gods providence, and meditation on his promises, *Heb.* 13. 5 6. 1 *Pet.* 5. 7. *Ps.* 55.22. Moderation of our appetite, in considering, what is necessary for us, *Phil.* 4. 11. 12. *Pro.* 30. 8.

What are the kinds of theft?

Pro. 28. 24. Io. 12. 6. Tit. 2 10. Pro 23. 10. 11. Mal. 3. 8. 1 In the family, As the Wife, Child or servants purloyning the Husbands, Fathers or Masters goods.

2 Out of the family. As when publique treasure is stolne, when things dedicated to sacred uses are either with-held, or imployed to a contrary use.

3 Robery on the high way, breach of houses, stealing cattel, taking from mens persons.

Is there no other kind of theft?

Pro. 21. 7. Sap. 6. 6. 1 King. 21. Deut 2 5. Luke. 3. 14. Yes, oppression in men of authority, when a man spoyleth his neighbours under colour of law, Souldiers plundering their friends, aswell as enemies, and Piracy: and the like.

Are none but the actors guilty of theft?

Yes accessaries, and they are either before or at the time, or after the theft committed.

Ps. 50 18. 1 Before and at the time, is he that aydeth

deth and hindreth not the theft, but counselleth it. Pro 1.11. 13.14.

2 After, is he, that receiveth and concealeth stolne goods, 2 that shareth, 3 that buyeth, knowing they are stolne. 29.14.

Is there no theft in contracts? Contracts.

Yes, 1. In collusion and deceit, by circumventing, which is an odious vice, *Eze.* 22.12. *Ps.* 57.55. *ultimo. Mich.* 7.2. 1 Th.4.6.

2 By lying in buying, and selling. Pro.21.6:

3 When the person selling is not the just owner.

4 When the goods sold are not vendible, but bad, and when justice is sold, *Am.* 2.6. *Esa.* 5.23. 1.23. Am.8:6:

5 When the bargaine is deceitfull, and not sold at a just price.

Theres one theft more notorious? Trust.

When men deceive a trust, either in goods deposited with them, and they restore them not, Or when Executors performe not the will of the Testator, if it lye in their power. Lev.6.2.

What are the words of the ninth Commandement? 9. Commandement.

Thou shalt not beare false witnes against thy Neighbour.

What is the scope of this Commandement?

The preservation of truth amongst men, and of our owne, and our Neighbours good name.

What

What is the negative part of it?

All falſe and offenſive ſpeech againſt our Neighbour, either in Courts of Juſtice, or out.

What is the affirmative part?

Truth. The conſervation of the truth, and our neighbours good fame and name.

What is to be conſidered in the truth?

1 What it is. 2. Whether it be to be profeſſed. 3. After what manner.

Pſ.15.2. 1 Truth is a habit of ſpeaking, that which is true from our hearts and in it 1 That our ſpeech be agreeable to our minds. 2. That our minds be agreeable to the thing, for if we ſpeake that which is true, if we thinke it falſe, it is a lye: and if we ſpeake that which is falſe yet thinke it true, we ſpeake not truly.

Ro.10.9. Mt.10.32. Dan.3.16, &c. Act.4.8, &c. 2 Truth muſt be ſpoken, elſe it were better we were dumb, conſidering the neceſſity of ſpeaking truth.

3 It muſt be ſpoken freely, undauntedly, ſimply, without guile.

How many ſorts of lyes are there?

Lyes. Mt.12.29. Hoſ.7.3. Pro.23.23. Iob.13.7. 8. 1 The merry lye, to delight the hearers, which is vayne and condemned.

2 The Officious lye, for our owne, or our neighbours profit without hurt to any, condemned alſo.

3 The

3 The pernicious lye, both to the detriment of our selves and others, and this is either when it is done in publique or private.

Who offend in publique?

1 The Judge. 2 The Notary. 3 The Plaintife. 4 The witnes.

1 The judge offendeth, in giving wrong or rash judgement, *Pro.* 18. 13. *Act.* 25. 15. 16. 2 *Sam.* 16. 4. *Deut.* 17. 6. *Pro.* 17. 15. *Exo.* 23. 8. *Pro.* 24. 23. 28. 21. *Lev.* 19. 15. *Deut.* 1. 16. 17. *Pro.* 18. 17.

2 The Notarie, when he makes false entryes, or copies or conceales the truth in them.

3 The Plaintiffe, when he contends for that which is anothers, or sues for trifles. Deut. 19. 16. Act. 25 7.

4 The witnes. when he refuseth to give true evidence, being lawfully called, *Pro.* 24. 11. 14. 29.

What persons offend lesse principall?

The Lawyer either in enterteyning, or mainteyning bad causes, *Eccl.* 5. 7. 2 *Chr.* 29. 2. Or in not defending, or betraying his clients good cause. Pro. 21. 6.

Who are guilty of private breach of truth?

1 Flatterers. In commending those that deserve not, immoderately, or for their owne ends. Pro. 28. 4. 24. 24. Act. 12. 22.

2 Detractors Pro. 29. 5.

Mt. 5.22. 1 Cor. 6. 10. pro. 16.28. 26.20 &c. 6.19.

2 Detractors either against parties present, or absent; by branding their good name.

3 Whisperers, by sowing discord, between friends by carrying tales.

Eccl 7.2. 10 Commandement.

What are the words of the tenth Commandement?

Thou shalt not covet. *&c.*

Concupiscence.

What sin is here chiefly forbidden?

Concupiscence: that is, those secret and internall sinnes, which goe before consent of the will, and are the seedes of all vices; of which sort, are wicked and corrupt inclinations, thoughts, and desires.

What is the end of this Commandement?

1 It either respecteth God. 2 Our Neighbour, or 3 our selves.

Ro 7.14.

1 God, as that his lawes surpasse all humane lawes, because his law bindeth the heart, and humane laws but the hand, tounge and outward man.

1 Cor. 13. 5.

2 Our Neighbour, That we intend not thinke any thing to their hurt, but good.

Pro. 7.7. 13.24. Pro. 4.24

3 Our selves, to discover to us our owne corruption, how farre we are from that perfection which Gods law requireth.

4 To be to us a perfect rule of obedience, and teach us how to keepe our hearts.

5 To

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5 To ſuppreſſe the firſt and inward motions of ſin, and to aſpire to that originall purity we had at our Creation.

What is that Concupiſence here ſpoken of?

1 Iraſcible, conceived againſt things we ſhun, as anger, hate, malice, *&c.* Iraſcible.

2 Concupiſcible, conceived towards things good and deſirable, as love, joy, delights, *&c.* Concupiſcible.

What concupiſence is lawfull?

1 Naturall, which deſireth things good, and neceſſary for our being.

2 Spirituall, which fighteth and luſteth againſt the fleſh, and coveteth ſpirituall things. Gal. 5. 17. Pro. 119. 40. Ro. 8. 6. 7.

What is unlawfull and evill?

1 Habituall, which is an evill inclination and deſire, to that which is evill, which is a part of original injuſtice.

2 Actual. 1 which is firſt an evill motion caſt into our minds by the world, fleſh, or devill, corrupting the ſenſe, memory, and phantaſie, whereby we have a kind of appetite after that which is our neighbours.

2 A longing after it, and wiſhing for it, following that motion. Ia. 13. 14. 15.

3 A tickling delight, ariſing from the pleaſure

pleasure or profitt wee might have, if we enjoyed it.

What is forbidden in this Commandement?

Evill Concupiscence, which is either

Eph.4.22. Col.5.9. Ro 7 23. Gal.5.17. 24. Heb.12.1. 1 Originall, 2 Or Actuall.

1 Originall, is a corruption and disorder of all the powers and Faculties of Soule and body, disposing them to all evill, which is an evill prones to the transgression of Gods lawes which by corrupt nature is bred with us, called the *old man. The law of members, The law of sin,* whereby we become Children of wrath.

Doth this Commandement prohibit this sin?

No, for it forbiddeth sins against our Neighbour, as the rest doe, of the second Table and therefore all originall concupiscence against our Neighbour are here only forbidden.

What are actuall concupiscence?

They are evill motions, repugnant to charity; and are either.

1 Vayne and unprofitable, so farre forth as they fasten mens minds to earthly things and with draw them from heavenly, Or.

Mt.4.19. Ro 1 24. Ps.81.12. 1 Pet.2.11

2 Hurtfull and pernicious, as they are instruments to sin, or choake the seed of the word in the hearts of carnal men: and make men unsatiable in pursing earthly things giving

giving them over to vile luſts which fight againſt the ſoule.

How are theſe evill thoughts caſt in?

1 Either by Satan himſelfe, or his inſtruments, 1 *Chr.* 21. 1. *Jo.* 13. 2. *Luke.* 9.46. 47. *Iob.* 2. 9.

2 Or by our naturall corruption, and habituall concupiſcence, *Gen.*6. 5. *Luke.* 24. 38. 2 *Cor.* 3. 5.

What Concupiſcence is here eſpecially forbidden?

That of the eyes, becauſe it is the worſt, and fitteſt to comprehend under it all the reſt, and is the root of all the vices forbidden in the other Commandements. Of the eyes.

What are the meanes enabling us to the duties of this Commandement?

Such as tend to the conſerving the heart pure, to ſhun all ſinfull concupiſcence as.

1 To walke with God, and to doe all things as in his preſence.

2 To keep a watch over our hearts. Pro 14.

1 That it admit no evil concupiſcence. 23.

2 If it be admitted, not to reteyne it.

Can we keep this Commandement?

Its impoſſible. for who can ſay, his heart is cleane from the firſt motions of concupiſcence, that goeth before conſent? 20.9.

Yet it serves to humble us, by the sight of our sins, and to cause us to flee to the mercies of God, in the obedience of Christ Jesus.

Mt.5.48. And that we being by him freed from the curse of the law, we may study to conforme our soules and lives according to the prescript rule of this holy and most perfect law. So that mortifying the flesh, with all the carnall concupiscences and lusts of it, we may be daily more and more renewed, unto the Image of God, in all holines, and walke Eph.4.1. worthy of our high calling, as becommeth Saints.

Thus farre the rule of sanctification.

Wherein is the effect or exercise of it seene?

Repentance. In Repentance, and new obedience, which is a true sorrow for sin, especially that we have offended so gracious a God, and loving Father: as also in a setled purpose of heart, to leave our sinnes, and lead a new life, according to Gods Commandements, and bring foorth fruits Mt.3.8. worthy amendment of life, which are good workes.

Can we repent when we list?

No, it is the gift of God to the regenerate.

Doe our good workes justifie us, or merit eternall life?

No, 1. Becauſe we are infinitely indebted to God, more then our workes can merit. Good Workes.

2 The righteouſnes which can ſtand in the judgement of God muſt be abſolutely perfect. pſ.143.2.

3 Our beſt workes are unperfect, and defiled with ſin, and therefore merit nothing from God. Eſ.64.6. Iob.9.3.

Why then doth God promiſe reward to our good workes?

1 It's not for the merit of our workes, but of his free grace.

2 The pollution that cleaves to our good workes, is taken away, by the interceſſion of Chriſt, for whoſe ſake God accepteth them, and rewardeth them as if they were perfect. 1 per.2 5. Exo.28.8. 36.37.38.

What are the ſpeciall workes commanded?

1 Prayer and vowes. prayer.

2 Almes.

3 Faſting.

What is Prayer?

It is a familiar ſpeech with God, in the Name of Jeſus Chriſt, whereby we open our 1 Io.1.14. pſ.50.15. Ier.33.3. Sam.2.19. phil.4 6.

our desires to him, for the enjoyment of the good things we need.

What is required to make our Prayers Holy?

Ia.1.6. 1 To pray with Faith, and full assurance (without wavering) that God will heare us.

Luke.18. 13. 2 With feare, Reverence, and Humility, and a lively sence of our unworthines.

Ja 5.16. 3 With a true feeling of our wants, and an ardent desire and zeale to obteyne.

Luke 18.1. 4 In constancy, without fainting.

To whom must we pray?

ps.65 2. Ro.8.27. Jer.31.18. Ro.10.14. 1 To God alone, for he is the searcher of the Heart, heareth the voice, and understands what we pray for.

2 Chr.7. 14.16.30. 2 Because he is only able to grant what wee desire.

To which of the persons in Trinity must we pray?

1 Chr.28. 9. ps.44.21. To whom. To the Trinity of persons, in the Unity of the God-head: That is, to God in the Trinity.

For whose name and sake must we pray?

In the only name, and for the only sake of Jesus Christ, in, and for whom God giveth all good things to his Elect. *Dan* 9.17 *Io.* 16. 23 24. 1 *Io.* 2.1.2. *Ro.* 8.34 1 *Ti*

1 *Tim.* 2. 5. *Heb.* 10, 19, *Gal.* 4. 5 *Ro* 8. 32.

For whom are we to pray? For whom

1 For our ſelves, and others, For all men (unleſſe they have committed the ſin againſt the holy Ghoſt) but eſpecially for the houſhold of Faith, 1 *Tim.* 2. 1. *Mt.* 5. 44. *Ja.* 3. 9. *Act.* 17. 26. 1 *Jo.* 5. 16. *Eph.* 6. 18. *Gal.* 6. 10.

2 For Kings, Rulers, and Magiſtrates, and ſuch as are in authority, and Miniſters, 1 *Tim.* 2. 2. *Col.* 43. Eph 6, 19.

What are the parts of Prayer?

1 Petition, or requeſt, for things needfull, upon the ſence of our miſery. Petition.

2 Prayſe and thanksgiving, for things received, upon the taſt of Gods mercy. Luke. 10. 21.

What muſt we pray for, for our ſelves?

Only things needfull, ſuch as God hath promiſed, whereof ſome concerne Gods glory, other for mans neceſſity, this is Supplication. To remove or prevent evil, this is Deprecation. phil. 4 6. 7. Col. 1. 9. 2 Th. 3. 1. 2.

Muſt we Pray for others?

Yes, and that is Interceſſion, as for kindred and friends, for each other, yea and for enemies. As alſo the Soveraigne for the ſubject, and the ſubject for him, *&c.*

Prayſe. *2 Wherein doth the duty of Prayer eſpecially conſiſt?*

Gen.32. 10. Ia.1.17. Pſ.40.9. 10. Deut.26. 11. 1 In emptying our ſelves of all worth.

2 In acknowledging God to be the author of every good gift.

3 In ſpeaking good of his name to others.

4 In rejoycing before him, for all his mercyes.

5 In reſolving to beſtow what we receive, to his glory.

What are the properties of true prayſe?

Pſ.145.18. 18.1.2. 1 Chr.29. 14. 2 Cor.9. 7. Exo.15.2. 3. Pſ.144.1. 2. 81.1.2. 1 Th.5.18. 1 It muſt be faithfull and ſincere.

2 Plentifull, according to that we receive.

3 Cheerfull. He loves duties done cheerfully.

4 Skilfull. In the beſt manner, according to the nature of his bleſſings.

5 Powerfull, with the beſt member, and the beſt meaſure.

6 Continuall, as long as we live.

Are we limitted to certeyne words, what and how to pray?

No, but we have a perfect patterne and preſcript rule of prayer of all kinds, left us in the Prayer which our Saviour taught his Diſciples, and in them to all ages; called the *Lords Prayer*.

What are the words of it?

Our Father which art in heaven, &c. The Lords Prayer. Mt. 6. 9.

What are the parts of it?

1 A Preface.
2 A body of Petitions.
3 A Conclusion.

Preface.

What doeth the preface put us in mind of?

1 To prepare our selves before we pray, by casting off all extravagant thoughts. Eccl 5.1. Ps. 25 6. 1 Tim. 2. 8.

2 To consider whom we pray to, that he is God, Ro 10.14. Ps. 73. 25.

3 That we as Children, come to a father: And in this Io. 1. 12.

1 That he is our father in Christ, and therfore we have confidence to come to him. Gal. 4. 6. 2. 20. 1 Io. 5. 14.

2 That we remember our duty, to reverence and imitate him as a father. 15.

3 To come to him in no other, then the name of Jesus Christ. Gal. 4. 15.

4 That in the word *Our*, we are to pray for others, aswell as our selves, which is Charity. Ia. 5. 16.

What meane the words [which art in Heaven?]

It directs us to a meditation of Gods Glory, Power, Wisdome and Holinesse, in dwelling in so Holy a place: And that wee Ps. 11. 4. Esa 57. 15. Ps. 123. 1. Col. 3. 1. 2

are to seeke him there, not that he is included in heaven, or excluded earth, but that he filleth all places.

What are the parts of the Petition?

Phil.4.6. Luke.17. 17. 18. 1 A forme of Petition. 2 and of Thanksgiving, whereby we are taught not only to pray to God for our wants, but to give him thankes these must not be severed.

How many Petitions are there in the Lords Prayer?

Sixe. Three concerning God, and Three concerning our selves, and our Neighbours.

1 Petition. *What are the words of the first?*

Hallowed be thy Name.

What is the summe of it?

That God, who is glorious and holy, may be glorified in all things.

What is meant by Hallowed?

It signifies sanctified and reverenced, to separate it from prophane abuse, to a holy and reverend use. Not that we can attribute any holines to him, or detract from it, but to signifie our desire, it should be so.

What

What's meant by his name?

God himselfe, his Essence, and all things by which he is knowne to us; as his Titles, *Jehovah, &c.* Exo.33. 18,&c. 34.5,&c. Ps.104. 19.14. 138.2.

2 His Attributes, as Wisdome, Power, *&c.* as before.

3 His Memorialls 1 His Workes, as the Creation, and Governement of the World, Redemption, &c.

2 The things belonging to his service As his Worship, Word, Sacraments, *&c.*

What doe we aske in this Petition?

1 That as God is glorious in himselfe, so he may be made knowne to men.

2 That his name may be reverently used by all men.

3 That when his Glory comes in question betweene him and us, wee may preferre his, to ours.

4 That God would give us such Graces, whereby his Name may be glorified.

What is the Second Petition? 2.Petition

Let thy Kingdome come.

What?

What is the Summe of it?

Act. 26. 18. 1 That God, and not Sinne may reigne in our hearts.

Col. 1:13. 3.151.6. 2 That the Kingdome of Christ may be daily enlarged, till his coming to Judgement.

3 That the Kingdome of Sinne and Satan may be daily decreased, and abolished.

2. Tim 2. 12. 4 That we may reigne with him, for ever in Glory.

What is meant by Kingdome?

Esa. 5. 6. Ps 95. 3, &c 1 His universall Soveraignty (as Creator) over all his Creatures.

Ps 110. 2. 1 Cor. 15. 29. 2 His Spirituall Rule over the Church, Saints, His Word, Angells and Ministers.

How is it said to come?

2. 6. Hos. 3 5. Rev. 15. 3 Iob. 22. 2. 1 In regard of the meanes, where the word of the Kingdome is published. *Mat.* 12.38. and 13. 19. *Mar.* 4. 15.

Heb 1 6, 2 Cor 5. 20. 2 In regard of efficacie, Where from the heart, obedience is yeilded. *Ro* 6. 17.

3 In regard of perfection, in which it hath degrees. As

Mt. 13 18. 1 Increase of grace in this life.

Luke 23. 42. 43. 2 The translation of blessed soules into heaven in the moment of death.

Mt. 25. 34. 3 The full redemption and glorification of Saints, in soule and body, in the life to come.

What

What doe we desire concerning the Kingdome *of God?*

1 Either that which he exerciseth in this world, over his Creatures which is the Kingdome of power. Ps. 97. 1. Mt 6. 13. Io. 17. 2.

2 Or over his Church, to be increased here, and accomplished hereafter, the Kingdome of Grace. Ps 122. 6. Esa 62. 7.

3 Or in the world to come, which is the Kingdome of glory, that he would take us out of this sinfull life, into the Kingdome of heaven. 2 that the number of elect being accomplished the final dissolution of all things may come, and that all his chosen may obteyne full salvation and glory, prepared for them from the beginning of the World. Phl. 1 23. 2 Tim. 4. 8. Rev. 22. 20.

3 Petition.

What is the Third Petition?

Thy will be done in earth as it is in Heaven.

What is the summe of this Petition?

1 That God would enable us willingly to submit to him and his providence. 2 Tim 2. 26.

2 That we may doe his will, and renounce Satans will and our owne corrupt inclinations. 1 pet. 4. 2. ps. 119. 60. Col. 3 23.

3 That obedience may be given to Christ, in ruling us, till we be as the holy Angels. ps. 103. 20.

What

What is meant by the word Thy?

That wee exclude all Wills oppoſite to, or diverſe from Gods Will.

How manifold is the Will of God?

1 His ſecret Will, which is not to be ſearched unto, nor meant here, but

2 His revealed Will. 1 That wee may know it, elſe wee can not doe it.

2 That we may doe it being knowne, and therefore, that he would give us the Graces of his holy ſpirit to enable us thereto.

3 To remove all things which may hinder us, from knowing and doing it.

What is meant by the word Done?

Mt.21.30. Ja.1.25. Phil.2.13. Act.20.24. Not only a good intent in the Heart, or a bare profeſſion of Obedience, but an Actuall and through performance of it.

What is meant by in Earth, as it is in Heaven?

pſ.103. 20.22. By earth, thoſe that are in earth, and by heaven, thoſe that are there: and here we propound to our ſelves the patterne of bleſſed Angells, and Soules, who being free from all corruption, doe in their kind perfectly obey God.

How can we (being ſinfull) imitate them?

In the manner, though not in the meaſure and degree of obedience: we may beleeve the promiſes of mercy, and obey the precepts of holines, after their patterne, that is willingly, ſpeedily, ſincerely, and conſtantly. pſ. 110. 3. 119. 60. Deut. 5. 28 29. pſ 119. 1. 12.

So much for the Petitions that concerne God.

How are the three following divided?

The firſt concernes mans body, and the things of this life,

The other two, concerne the Soule.

What is the Fourth Petition? 4 Petition

Give us this day our daily Bread.

What is the ſumme of it?

1 That God would provide for us, competent meanes, and ſuch a portion of outward bleſſings, as he ſhall ſee meet for us, not only for neceſſity, but Chriſtian delight. Pro. 30. 8.

2 That he would give us grace, to rely on his providence, for thoſe meanes, and be content with that allowance he ſhall thinke fit for us. phil. 4. 11. 12.

What is meant by Bread?

Pr 27.27. 31.14. All outward things for our neceſſity, and ſober delight, as food, rayment, health, wealth, phiſique, ſleep, houſe, *&c.* as alſo the helpes to atteyne to them; good Magiſtrates ſeaſonable weather, peace *&c.* and the removall of all things contrary; together with Gods bleſſing upon them. We muſt not deſire dainties or ſuperfluities, and all that we deſire muſt be with this condition, If God ſhall ſee it good for us, and be pleaſed to give it, *Mt.* 8. 2. *Ia.* 4. 15. 2 *Sam.* 7. 27.

Ia.4.2. Numb.11: 4.5.6.

What learne you from the word. Give us?

1 That from God come all things, *Pſ.* 10. 4. 27, &c. *Act.* 14. 17.

Luke.17. 10. Gen.32. 10. 2 That though in regard of our labour, and poſſeſſion, things may be called ours, yet all our paines is nothing, except God bleſſe us.

Why doe we ſay. This day, *or for the day?*

Exo.16. 19 &c. Pro.30.8. Mt.6.34. Becauſe we are to pray for bread, for no longer time, to teach us to qualifie our care of the world, and to rely upon Gods providence, and not be covetous.

Is it not lawfull to provide for children and family?

Not only lawfull, but neceſſary, *Gen.* 41. 34.

34. 35. *Act.* 11. 28. 29. 2 *Cor.* 12, 14. 1 *Tim.* 5. 8. But here our affections are forbidden to exceed measure and we commanded to commit our wayes unto the Lord, *Mt.* 6. 34. *Pſ.* 37. 5. *Pro.* 16. 3.

Why is it called Daily?

1 Becauſe it muſt be ſuch a portion as may beſt ſtand with our nature, charge and calling it being in the originall, called Bread fit for me: not to ſatisfie our fleſhly luſts, and that we may call daily for them. Mt.6.11. Luke.11. 3 Pſ 104. 15. Io.1 2 3. Pro.30 8. 1 Tim.6.8. Ro.16.14. Ia.4.3.

What is the Fift Petition?

And forgive us our debts as we forgive them that are debters unto us. 5.Petition.

What doe you obſerve in it?

1 A Petition for forgivenes of ſinnes.

2 The reaſon why they are forgiven.

What is the ſumme of this Petition?

That we may be juſtified, and at peace with God. by forgiving us our ſins for his Sons ſake, *Job.* 33. 24. *Pſ.* 53. 3. *Jer.* 14. 7. *Col.* 2. 13.

What is meant by Debts?

Sinnes: for the forfeiture of our obedience brought us within compaſſe either of puniſhment or ſatisfaction, no part whereof we can pay of our ſelves, but entreate Ro.8.12. Luke.13. Mt.18.24. Ro.6.23.

God

God for the forgiveneſſe of them by the only blood of Chriſt.

What is meant by forgiveneſſe?

Iob 33.24. 1 Io.2.2. Such remiſſion, as may ſtand with Gods juſtice, which will not ſuffer him to be a looſer, therefore this forgiveneſſe comes, by taking payment of another, which is our ſurety, Chriſt Jeſus on our behalfe.

What is meant by Us *and* Ours?

Pſ.130. 7.8. 51.18. We include (with our ſelves) in this Petition, as many as are in Chriſt, enabled by a true faith to lay hold on him, and to plead his payment, and ſatisfaction.

What doe we beg in this Petition?

Pſa. 51.3. 103.3. 142.2. 1 Grace to know and confeſſe our ſinnes, and our diſability to ſatisfie for them.

2 That God for Chriſts ſake, would take away the guilt and puniſhment due for them.

Luc.17.5. Eſa.53.5. 3 The power of ſaving faith, to lay hold on Chriſts ſufficient merits and ſatisfaction for our Juſtification.

Zac.12.10. Mar.9.24. 4 The ſpirit of Prayer, to crave pardon, with griefe and ſorrow.

Ro. 8.15. 16. 5 An aſſurance of the forgiveneſſe of our ſins, by the teſtimony of the Spirit of Chriſt.

What is contained in the Reaſon?

A note to certifie us, whether our ſins be remitted

remitted or not, by our forgiving, or not forgiving offences to others, not as this reason binds God otherwise, then by Gods gracious promises: this being a consequent and fruit of the other, not a cause.

How can wee forgive sins, since none but God can doe it?

We doe not forgive the sin, so farre as it is against God, but as it is an offence to us.

What is the sixth, and last Petition? 6. Petition

And lead us not into temptation, but deliver us from evill.

What is the summe of it?

In it we pray for Sanctification, and strength against sin, that our sins may not only be pardoned, but daily mortified in us; and wee either preserved from tentations by Gods providence, or kept by his grace, from being hurt by them: and lastly, that wee may be raysed to new obedience. Ro. 6. 1. 2. Pro. 30. 8. 2 Cor. 12. 9. 7. 1. Ro. 6. 11.

May wee pray absolutely against temptations?

1 No, for the Saints, and Christ himselfe were subject to them. Mat. 4. 3.

2 All temptations are not evill, some are Gen. 22. 2.

Ia.1.2.3. Deut.8.2. 13.3. 1 Cor. 10. 13. tryalls of our faith, and hope, and make oft-times for our good. Therefore we pray not utterly againſt them, but that God would give us a good iſſue out of them.

What is meant by Deliver us from evill?

Ro.7.24. As the former was, *Lead us not in*, ſo this is, pull us out, by force, when we are in.

What is meant by Evill?

1 Io 5.18, 19. 1 That evill one, Satan and his inſtruments, and the provocations to ſin.

1 Tim 6.9. 2 The effect of temptation, Sinne, and damnation.

From what evils doe wee deſire to be delivered?

Ia.1.14.15 1 The inward concupiſcence of our hearts.

2 The outward. The divell, and the world, which worke upon us by the former.

What is the Concluſion of the Lords Prayer?

Concluſion. For thine is the Kingdome, and power, and the glory for ever. Amen.

What is the ſumme of it?

That we muſt ground our aſſurance of obtaining, what we pray for, in God, from whom

whom all things come, and to whom, in that reſpect, all glory muſt returne.

What is meant by 1 Kingdome, 2 Power, And 3 glory.

1 Gods abſolute right, ſoveraignty, and rule over all things; and therefore we are to pray to him only. 1 Chr. 29. 11.

2 His omnipotencie, that beſides his right to rule, he hath power to grant. Luk. 1. 37.

3 That which is due to him, in regard of the two former: that in reſpect he hath dominion and power to grant our requeſts, when he hath granted them, we muſt referre all to his honour, and ſervice. Pſ. 65 1, 2.

What is meant by Thine?

That howſoever *Kingdome, Power, and Glory*, are communicated here to his vicegerents; yet originally, and abſolutely, they belong to God. Pſa. 82. 6. Ro. 8 15. Pro. 8. 25. Iob 33. 13.

What is meant by for ever?

Eternity, which makes a difference between Gods kingdome, power, and glory, and his vicegerents. Dan 2. 4.

What by, Amen?

Not only So be it, but ſo it is, or ſhall be, as we have prayed. It being a note of confidence, and declaration of faith, whereby we aſſure our ſelves, that God will grant, Reu. 22. 20 21.

what we have prayed for.

May we use no other forme of words, then these when we pray?

We may, but we must pray for the same things, and with the like affection as is here prescribed. And to refuse this forme, argueth a proud contempt of Christs ordinance. As to confine our selves to these words alone, savoureth of extreame idlenesse.

May there not besides this, be a set forme of prayer in the Church?

Yes, at the liberty of the Church (not of private men) to alter, and it is necessary to help the weake and ruder sort.

Prayer.

What are the kinds of Prayer?

Psa.84.1. 1 Either Publique in the Congregation for the service of God.

2 Or Private, either with the family and friends, 2 *Sam.*6.20. *Est.*4.16. 1 *Pet.*3.7. or when one of the family prayeth privately *Neh.*1.4.5.6. *Gen.*25.21. *Math.*6.6.

And either of these are ordinary, daily upon ordinary occasions. *Ps.*55.17. *Dan.*6.11. or extraordinary, upon speciall occasions. *Ps.*119.62. *Act.*12.5. *Joel* 2.15. *Jon.*3.6.

What

What are the ordinary Circumstances of Prayer?

Circumstances of prayer.

1 Gestures.
2 Place.
3 Time.

1 We are to use such holy and comely gesture of body, as beseemes the service of God, and his Majestie, with whom we have to deale, and as may expresse humility, fervencie, and confidence, as Bowing the knees, Lifting up the eyes, and hands to heaven. Eph.3.14. Lam.3.41 Jo.17.1.

2 Generally all places are allowed, but the Church best fitteth Common prayers, and the Closet, private. Esa.56.7. Mat.6.6.

3 Continually, we are to pray, particularly on the Sabbath, for the dayes of the weeke, *Ps.* 92. and morning and evening for the houres of the day. *ver.*2. 1 Th 5.17. Ps 53. Luk.2.37.

Having spoken of the participation of the grace of Christ, and the benefits of the Gospel, shew how God doth offer, and communicate the Covenant of Grace, to mankind?

By Vocation, or calling, which is, when God by the meanes of his Word & Spirit, inviteth men to come to him, & bringeth them out of darkness into light. And this is either Vocation. Ro 8.30. Heb 3.1. Hos. 2.14. Act 26.18.

Esa. 48 12
Mat. 22. 14.

1 Externall, a calling common to all, with some light and fruits of the Spirit, attained to by some that are not heires of the promise, many being thus called, but not chosen.

Psa. 25. 14.
Ioel 2 32.
Act. 2. 39.

2 Internall, and effectuall, peculiar only to the Elect, whereby unfeigned faith and true repentance is wrought in them, by the outward means of the Word, and inwardly, by his Spirit. And this Covenant of grace doth not reveale nor afford sufficient meanes of salvation to the whole world, but only to the Church of God.

What is meant by the Church?

The Church.

The Militant Church, which is visible in the parts of it, consisting of many assemblies of believers, who make profession of the same common faith.

What are the infallible notes of the true Church?

Mat. 28. 19, 20.

1 The truth of Doctrine which is professed, and the sincere preaching of the Word, with the due administration of the Sacraments, according to Christs commandement.

2 The right order which is kept, with sincere and conscionable obedience to the word of God.

What

What are the things proper to the visible Church?

1 [a] The Word.

2 [b] The Sacraments.

3 [c] Censures, *Mat.*18.15. 1 *Cor.*5.

What is the Word?

That part of Ministery which consists in the delivery of Doctrine, it being the ordinarie instrument which God useth in begetting of faith, *Act.*2.40,41. 11.20. from which wee must not separate the inward meanes, the Spirit. *Es.*59. 21. 1 *Thes.*5. 19.20.

What are the Sacraments?

The Seales of Gods promises in Christ, wherein by outward signes (commanded by God) Christ Jesus with all his graces is signified, conveyed, and sealed unto the heart of a Christian.

What is the difference between a Sacrifice and a Sacrament?

1 In a sacrifice wee offer to God: In a Sacrament he offers to us.

2 In the first, Christ was signified as given for us: in the other as given to us.

3 The Sacrifices, are only Signes, the Sacraments seales also.

a Ro.10. 17. Io.5.25. 6.68.

b 1 Cor. 10 1,2,&c.

The Word

Sacraments. Ro.4.11. 1 Cor.11. 23. Gal.3.27.

What things are required in a Sacrament?

1 The outward ſignes, and Sacramentall actions, concerning the ſame, as water, bread, and wine.

2 The inward thing ſignified thereby, *viz.* Chriſt Jeſus, with his ſaving graces, and ſpirituall actions concerning the ſame, as Chriſt and his merits, and the applying them in particular to us.

3 A ſimilitude between them both. As the water in Baptiſme waſheth the body, ſo doth the blood of Chriſt waſh away the ſpotts of the ſoule.

What preparation is required in them that come to the Sacrament?

Knowledge, Faith, and feeling, both in the Law and Goſpell.

1 In the Law he muſt be able to underſtand and believe the common corruption of all men, in the bitter roots, and poyſoned fruits of originall ſin, together with the Curſe of eternall death due thereto, and be able to apply both the ſin and wages thereof to himſelfe.

2 In the Goſpel, in ſome meaſure he muſt underſtand the Covenant of grace, which God in Chriſt hath made with mankind, and by faith apply the ſame to himſelfe.

How

How many Sacraments are there? Ro.4.11.

Two. 1 Baptiſme, in the place of Circumciſion. Gen.17. 11 12.

2 The Supper of the Lord, anſwering to the Paſſeover. 1 Cor. 10. 1.&c. 12.13.

1 Baptiſme is the firſt Sacrament, which by the waſhing of water, repreſenteth to us, the powerfull waſhing of the blood and Spirit of Chriſt, ſealing unto them which are within Gods Covenant, their birth in Chriſt, and entrance into Chriſtianity. Mat.26.26 28.19. Baptiſme. Eph.5.26. 1 Cor.6 11 Heb 10.22.

To whom is Baptiſme effectuall?

1 The Church not only baptizeth thoſe of riper yeares, as Pagans, which are brought within the Church, and teſtifie their underſtanding in Chriſtianity; profeſſe their faith in Chriſt Jeſus, and in the pretious promiſes of remiſſion of ſins by his blood: and their earneſt deſire to be ſealed with Baptiſme, to ſtrengthen their ſoules in faith, and all this with ſincerity. Act.8 37.

2 But Infants alſo, borne of beleeving Parents, and are within the Covenant, whereby they have a right to the Seale thereof. And this is effectuall to thoſe Infants who belong to the Election of grace.

How

Baptiſme. of Infants.

How can Infants be capable of the grace of Baptiſme?

Though they be not capable by that way the growne are, yet it followeth not, that they are not capable another way. We are to diſtinguiſh between the gift conveighed, and the manner of conveighing it: faith is not of abſolute neceſſity to all Gods elect, but to thoſe only, to whom he affords meanes to beleeve. It's the application of Chriſts righteouſnes, not our apprehending it, that juſtifies us. God can ſupply the defect of faith, by his ſanctifieing Spirit, which can doe all things on our part inſtead of that which faith ſhould doe. He that hath ſaid of Infants *to them belongs the Kingdome* of God, knowes how to ſettle it upon them. Though he tye us to meanes, yet he tyeth not himſelfe.

How is baptizing of Children warrantable?

1 From the uſe of Circumciſion in the Old Teſtament, which anſwereth to Baptiſme, and was done on the eighth day.

2 To whom the Covenant belongs, to them belongs the ſeale of it, which confirmes the right to them. To you and your Children are the promiſes made ſaith the Apoſtle. And your Children are holy. There's

Act. 2. 39: 1 Cor. 7. 14.

a fœderal holineſſe, or externall and viſible at leaſt, in children of beleeving parents.

3 The anſwer to the incapability of faith of children, is in that of the laſt queſtion.

4 The anſwer to the objection, that there is no rule in Scripture for baptizing Infants is: We read nothing in Scripture to infringe the liberty of the Church therein. But by conſequence we read, that ſuch a one, and all his houſhold were baptized. The houſe of *Lydia*, of the Jaylor, *Criſpus*, and *Stephanus*, were there no Infants there, or were they left out? By this argument the Sacrament of the Lords Supper ſhould be denyed to women. Act. 16. 15. 31. 18. 8. 1 Cor. 1. 1. 16.

What is the Sacrament of the Lords Supper?

It is the ſecond Sacrament of the Goſpel, wherein by the outward Elements of Bread and Wine, ſanctified and exhibited by the Miniſter, and rightly received by the Communicant, aſſurance is given to thoſe that are engraffed into Chriſt of their continuance in him, and receiving nouriſhment by him unto eternall life. The Lords Supper.

Why is it called the Lords Supper?

Not that he appointed it a ſupper to us, but becauſe he (ſitting at his laſt Supper) ordeyned

1 Cor. 11. 20. ordeyned it in ſtead of the Paſſeover, and gave charge for continuance of it, till his ſecond comming.

Are the bread and wine changed in the Sacrament, to the body and blood of Chriſt?

1 Cor. 10. 16. They are not changed in nature, but in uſe. By the eating and drinking of it, wee have communion with our Saviour Chriſt: of whom we are as verily partakers by a lively faith, as of the bread and wine, by eating and drinking them. And thus we ſay they are changed in uſe, becauſe being ſeparate from a common uſe, they are conſecrate to ſigne and ſeale to us our ſpirituall nouriſhment and growth, by the body and blood of Chriſt Jeſus. Therefore the bread and wine are not the true body and blood of Chriſt, but the ſignes and tokens of them, as in Baptiſme, water is only a ſigne of Chriſts blood, not his blood.

Luke. 22. 19. 1 Cor. 10. 3. 4.

The uſe. *What are the ſpeciall ends and uſes for which it was ordained?*

1 Cor. 11. 24. 1 To call to mind the memory and vertue of Chriſts death.

2 To confirme our faith, to increaſe our love to God, our joy in the holy Ghoſt, peace of conſcience, hope of eternall life, and

set downe in a catechisticall way

and other Gods graces in us.

3 To quicken our hearts to all holy duties, our thankefulnes to God, for his mercyes in Christ Jesus.

4 To keepe us in obedience to God: and to unite us in Communion with Christ.

How are we to prepare our selves before we receive it? Preparation

1 By due tryall of our soules, whether we be fit partakers of so great a mystery, and fitting our hearts thereto. 1 Cor. 10. 15. 11. 28.

2 By examining our knowledge in it, and our need of it. Ro. 4. 11. 1 Cor. 10. 3.

3 By examining our faith, and by true repentance, and a true love of God, *Zach.* 12. 10. 2 Cor. 13. 5. Heb. 10. 22.

4 By freeing our hearts from malice. 1 Cor. 16. 14.

5 By invocation for a blessing upon it.

What is to be done in the present action?

1 We must use a reverend gesture, and attention.

2 We must receive it with hearts elevated to God.

3 We must use thanksgiving, offering our hearts and soules to God. Ro. 12. 1.

What after the action?

1 We must prayse the Lord, for so great a benefit.

2 And

2 And pray for his grace, to keep us from new sins, and that we returne not to the old.

Censures. *What are Censures?*

The judgement of the Church, ratifieing the threats of the Gospel for abuse of the word and Sacraments.

1. By admonition of those that sin openly.

Mt. 8.15, &c. 2 By suspension of them from some exercise of Religion, as Sacraments.

3 If they amend not, to cut them off from the Church, by excommunication, and delivering them to Satan.

The last Judgment. *What is meant by the last Judgment?*

The pronouncing, and executing the irrevocable sentence of absolution, or condemnation.

Heb 9.21. 1 Partly upon every man in particular, at the houre of his death.

Act. 17. 31. 2 Fully and generally upon all men, at the second comming of Christ.

How are men judged at the houre of death?

Heb. 9.27. 1 God at that instant, pronounceth, and the conscience apprehendeth the sentence of blessing or cursing.

Luke. 16. 2. 23. 26. Ecl. 11. 3. 2 The soule is by the power of God and ministery of Angels, immediately conveighed into the state of happines or misery, to remaine

remaine till the reſurrection, and thenceforth both ſoule and body for ever.

What is the generall and finall Judgement?

The generall Aſſiſe of the whole World, wherein all mens lives that ever were, are, or ſhalbe, being duely examined, every one ſhall receive according to his workes.

1 The wicked ſhalbe condemned, for the merit of their Workes. Ro.6.23.

2 The Godly ſhalbe pronounced juſt, becauſe their Workes (though imperfect) doe prove their faith (by which they lay hold on Chriſt and his righteouſnes) to be a true faith, as working by love, in all parts of obedience. Ja.2.18. Gal.5.6.

What ſhalbe the eſtate of the Reprobates in Hell?

1 Everlaſting torments of body, and anguiſh of ſoule. 2. Expulſion from the favourable preſence of God, and the glorious fellowſhip of Chriſt and his Saints. 3. Utter darknes in that horrible dungeon. 4. Weeping and gnaſhing of teeth. 6. With the worme that never dieth, and the fire that never goeth out. Ro.2.9. Mat.8.12. 13.42. Eſa.66.24.

What ſhalbe the eſtate of the elect in Heaven?

1 Everlaſting bleſſednes and glory in ſoule 1 Cor.2.9.

1 Cor. 13. 12. Pſ. 16. 11. Rev. 3. 21. 2 Tim. 4. 8. 1 Th. 4. 17. Heb. 12. 22.

ſoule and body. 2. Freedome from all infirmities and imperfections. 3. They ſhalbe endued with perfect wiſdome and holines. 4. and poſſeſſed with all pleaſures at the right hand of God. 5. Seated in Thrones of Majeſtie. 6. Crowned with Crownes of glory. 7. Filled with the glorious preſence of God, and the Lamb Chriſt Jeſus. 8. In the company of innumerable Angels, and holy Saints.

What ſhall follow?

1 Cor. 15. 24. 28.

Chriſt, ſhall deliver up that diſpenſatory Kingdome (which he received for the ſubduing of his enemies, and accompliſhing the ſalvation of his Church) unto God the Father, and God ſhalbe all in all for eternity.

2 Pet. 3. 11. 14.

Seing then all theſe things muſt be diſſolved, what manner of perſons ought we to be? Let us give diligence, that we may be found of him in peace, without ſpot and blameleſſe.

Luke. 12. 43. Mat 25. 21.

Bleſſed is the man whom the Lord ſhall find prepared for his comming, for he ſhall ſay to him. Well done good and faithfull ſervant, enter into thy Maſters Joy.

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soule and body. 2. Freedome from all infirmities and imperfections. 3. They shalbe endued with perfect wisdome and holines. 4. and possessed with all pleasures at the right hand of God. 5. Seated in Thrones of Majestie. 6. Crowned with Crownes of glory. 7. Filled with the glorious presence of God, and the Lamb Christ Jesus. 8. In the company of innumerable Angels, and holy Saints.

What shall follow?

1 Cor. 15. 24. 28.

Christ, shall deliver up that dispensatory Kingdome (which he received for the subduing of his enemies, and accomplishing the salvation of his Church) unto God the Father, and God shalbe all in all for eternity.

2 Pet. 3. 11. 14.

Seing then all these things must be dissolved, what manner of persons ought we to be? Let us give diligence, that we may be found of him in peace, without spot and blameless.

Luke. 12. 43. Mat 25. 21.

Blessed is the man whom the Lord shall find prepared for his comming, for he shall say to him. Well done good and faithfull servant, enter into thy Masters Joy.

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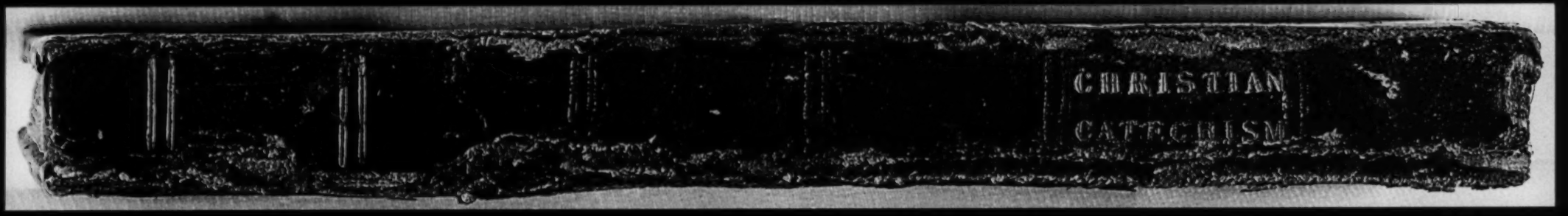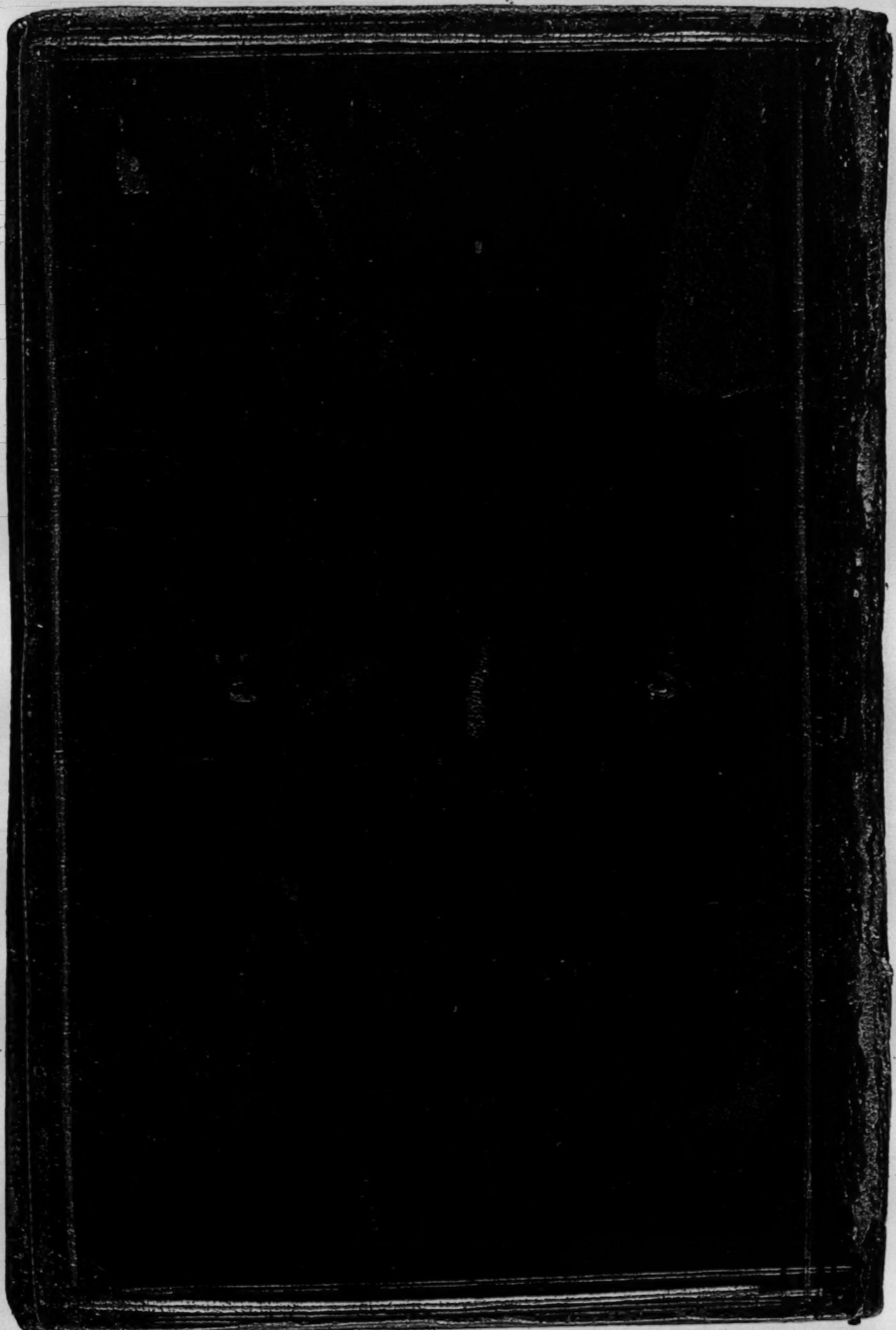
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